

Com : The material elements of the phenomenal universe are unintelligent ; souls have no knowledge of their own ; therefore, if Grace do not take cognizance of their state, and import to them mystic knowledge, whence can they in this world obtain saving knowledge?

Sum : In this is given the answer to those who say that Grace needs not to know, or take cognizance of, the Soul ; It needs to know that it may make known !

How is it that souls are in ignorance o the Grace which thus guides them ?

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As fish in the sea of milk conduct themselves, though with Grace endowed, souls sink back in the sea of bewilderment.

Com : As fish in the 'sea of milk' not drinking of it, seek lesser fish for food, so souls, even in the sea of Grace through bewilderment know not Civan's Grace ! They seek the mean enjoyments of earth, while spiritual delights and divine communion are disregarded.

Sum : Here the degradation and suffering of souls even amid Civan's Grace is shown.

How is it that souls know not His gift of knowledge ?

XXXV

A traveller oft knows not the helper drawing nigh.

The five senses know not the soul to which they are instruments of perception.

So the soul knows not its Lord.

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Com : Like one who walking by the way is not aware of a helper that has drawn nigh ; the soul is not known by the five senses it employs. Even so souls know not the Grace which is their life and illuminator.

Sum : Here also the ignorance of souls in regard to the help and direction of Grace is shown.

What illustrates the soul's ignorance of the way it is guided ?

XXXVI.

Men know not that earth upholds them as they tread ; so embodied souls know not Grace that inspires.

Com : Men who walk on the earth say of themselves, 'we walk', and think not that it is the earth which upholds them ; so, in this world, though embodied souls are under the influence of Divine Grace, they reflect not that it is Grace that works all in them.

Sum : The insensibility of souls.

Can they by seeking discover Grace ?

XXXVII

Those who have lost the mountain, lost the earth, lost the sky, and lost themselves are alike !

Com : Such is the state of men,—who on the mountain, behold it not ; on the earth, see it not ; in the sky, know it not ; possessed of Divine guiding wisdom, discern it not ; and, finally, are ignorant of their own being !

Sum : The bewilderment attendant upon embodiment.

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How is it that men wander ignorant of Grace ?

XXXVIII

The way of men under the tyranny of falsehood is like that of him who stands in the flood with parched tongue ; or like his who after the dawning is in darkness still.

Com : It is possible to stand in the midst of a stream of sweetest water without tasting it, and so to remain parched with thirst. It is also sometimes the case that fools are bewildered as in the dark, even when day has dawned. So, those that are under the power of deceit taste not the Grace, and see not the light of the Lord.

Sum : The fault is in the soul, and not in Him !

How can this ignorance be removed ?

XXXIX

Hear with undistracted mind ! This folly is that of the cat standing on the milk-pan, and springing at the insect on the wall.

Com : We should calmly and collectedly listen to the teachings of Grace. The folly that listens with divided mind is like that of the cat, which having reached the milk vessel, and standing on its edge, drinks not the sweet milk, but darts at the wall in pursuit of a worthless spider at the risk of its life, breaking the vessel in the spring¹.

It is on a cockroach the cat springs. Ed.

¹ The cat makes a spring at an insect. If it catch the prey, it is but poor food ; and if it miss, its labour is lost, and the milk vessel thrown down and broken ; so Souls do not hide themselves within the Grace which from eternity is conjoined with their being, and thus fail to obtain the *supreme delight*.

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Sum : This and the four preceding couplets illustrate the assistance, governance, and support of Grace which souls are ignorant of, and so incur loss. The common title of these five couplets is 'Soul's Fault'.

Is this not known to the unthinking also ?

XL

How can 'deliverance' be attained by empty souls that have no real sympathy with Grace, though theirs from eternity ?

Com : From everlasting ages until this day have they been recipients of Grace, but not in the least; have they come under its influence, and are thus souls devoid of good ; how can such obtain Deliverance ?.

Sum : This couplet reproves those who, though recipients of Civan's Grace, yield not to its influence, and seek not final 'deliverance'. [Comp. Gita II. 52—64]

"THE GURU." (Sans. = *venerable*)

The Guru plays a most important part in all Hindu religion. He is the venerable' preceptor, master, and embodied god. In the Caiva system His dignity culminates. He is one who in successive embodiments has drawn nearer and nearer to final deliverance (Mutti), and is now in His last stage of embodiment. Civan lives in Him, looks lovingly on the meet disciple through His eyes, blesses with His hands, with His mouth whispers into the disciple's ear the mystic words of initiation, and crowns with the lotus flowers of His feet the bowed head of the postulant, who thus is to become as his Master. (See Hymn IV.95).

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This chapter speaks of *grace in the form of the Guru* (divine Teacher) Who is mystic knowledge made manifest. This manifestation is the 'fruit of the Grace' spoken of in the last chapter. (See Note VI for Chapter IV.)

CHAPTER V

The Disciple asks :

Who comes when twofold deeds are balanced ?
[Catti-nibatham, Note V.]

XLI

The Guru answers :

Grace that in the times of ignorance abode within ; now made manifest by visible signs,—the King who departs not.

Com : While man was in this state of ignorant bondage He by latent grace abode within, now the Divine Lord, the very centre of knowledge, appears in bodily shape as a Guru. Neither from before the eyes, nor from within the Soul, does this King henceforth depart.

Sum : Divine grace assumes the form of a Guru.

Is it essentially necessary that He Himself should come as Guru ? Will not learned men suffice ?

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None can know the disease within but those of the household. Can the outer world discern it too ?

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Sum : This removes the doubt as to the necessity of Civan's advent as a Guru.

Can all recognize the Guru thus appearing ?

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Who born on this earth is able to discern such a Divine Dispenser of grace not ever given before ?

Com : He performed the works of creation, preservation, destruction, and 'veiling' (Note XIII, Catti) without any manifest appearance ; but now His work of grace is performed in a way not known before, while He wears a human form as a robe, and thus conceals Himself. This men know not.

Sum : Men think of the Guru, who is Civan Himself made manifest, as though He were a mere man like themselves.

How is it that inferior souls know not the Guru ?

XLIV.

Souls immersed in the false darkness of sense-perception cannot see the two : teachings of Grace divine and the Teacher.

Com : Those who live in the enjoyment of fleeting, worldly enjoyments, and whose understandings are veiled by the darkness of *Anavam* (Note XV), cannot know the two great truths of the blessedness of mystic Wisdom,

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and of the grace embodied in the Guru, by which it may be reached. [Comp. Bhagavad-Gita IX. II.]

Sum : The reason for men's ignorance of the Guru.

Is it necessary that His sacred form should be visible like ours ?

XLV

The world does not discern the bodily form as the cloak assumed to take and hold men fast.

Com : It is common in the world to ensnare beasts and birds by exhibiting their own shape as a lure. Here men would dread any appearance manifestly Divine ; and so Grace clothes itself in a human dress, beneath which men, alas ! fail to discern the Divine.

Sum : In this and the two preceding verses, the ignorance of men in not recognizing the Guru is reproved.

May not any teacher be thus a cloaked image of Givan ?

XLVI

What would thus accrue ? Who knows anything ?

Seek Him, and be freed. The true meaning is known only from Him.

Com : Whether you ordinarily rely upon a particular Guru, or not, signifies nothing ; seek Him who alone can interpret the truth. So only can you escape from impurity and emerge into pure light.

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Is it not enough that divine Grace is the core of your knowledge ? Must He come as a Guru too ?

XL.VII.

When snake-poison has entered the system,—not the mere presence of the 'Mangus'

A skilful physician is necessary to remove the poison.

Com : The mystic art of the snake-charmer is necessary to cure one bitten by a poisonous serpent. Thus a Guru bearing Civan's very image must look upon us with the eye of mystic Wisdom, and darkness will disappear, not otherwise.

Sum : The Bond is only loosed by the divine Teacher.

Is this His gracious manifestation as a Teacher for all, or for one class only ?

XLVIII

To those become *a-Kalar* He gives precious gifts of grace, and cancels deeds.

To those still *ca-kalar*, as a Guru, He gives His grace.

Com : To the *vinnana-kalar* and to the *Pralaiya-kalar*, who are freed from *Kalai* (sense-deception), He reveals Himself in their inner consciousness, and removes *Anavam*. To others, in the form of a Guru, He comes and bestows grace.

Sum : This shows why, and for the sake of whom, He puts on the vestment of humanity.

Cannot salvation be effected without the coming of the Guru ?

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Who can know unless the gracious Revealer of the wide extended way, the great Knower, shall appear ?

Com : Unless the Lord, possessed of the wisdom surpassing the six Attuva, and the Revealer of the way of release, shall come in the form of a Guru, who can know these things ?

Sum : The knowledge of the really existent can only be given by the manifested Lord, possessed of perfect knowledge.

Is it necessary that He should come in the form of another devotee ? Is it not enough that He is within my sentient mind ?

L.

Mystic knowledge may visit us without His intervention—when the fair crystal kindles fire without the sun !

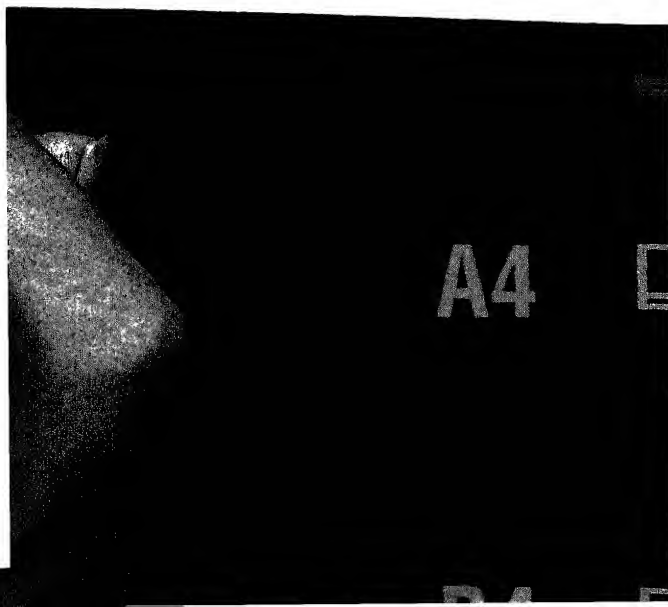
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Sum : In this it is taught that religious knowledge has no excellence without the teaching of the Guru.

Chapter VI

THE FIRST STEP—THE WAY OF KNOWLEDGE : ANMA-TARICANAM, 'SOUL'S ENLIGHTENMENT.'

This teaches the way in which we come to understand the Reality of things, that is Pathi. Since this is by grace, it naturally follows the chapter that treats of that subject.



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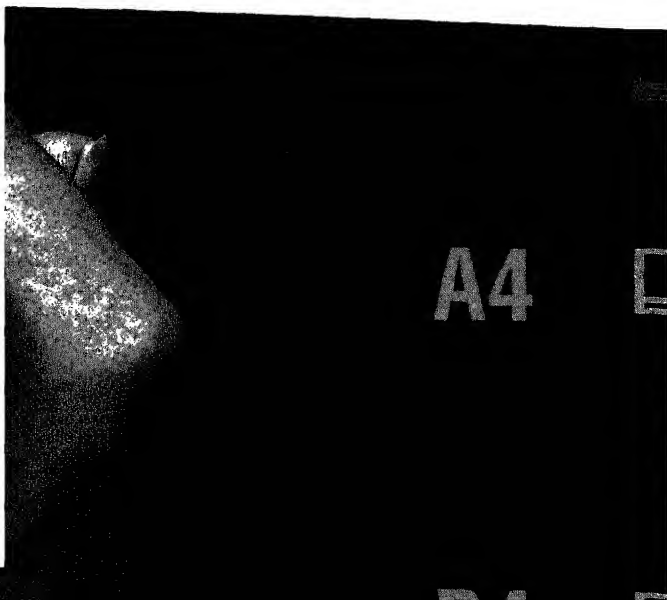
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The Disciple asks :

When will He come as a Guru ?

LI. ¹

The Guru answers :

When the vast mass of twofold deeds is balanced, the 'Energy' of the King shall exert its power.

Com : When the time arrives in which opposing sins and merits exactly counterbalance one another, Civan's gracious emancipating Energy shall begin Her work. (Note 1. p.xlviii).

Sum : Here we are taught that for the understanding of the Reality the Divine Energy is imparted as needed.

1. St. Augustine (deeply imbued with Alexandrian thought) in his treatise 'De Doctrina Christiana,' lib. ii. ap. 7, gives seven steps by which the soul comes to God. The first of these is 'the fear of God' (தேவபய பத்தி). The second is 'the reverent study of the Divine revelation'. The third is 'love of God and of our fellow-men'. The fourth is 'steadfast self-discipline'. The fifth, sixth, and seventh correspond to Chapters VI, VII, VIII of the T. A. P. The fifth is 'purgatio animae : 'purgat animam tumultu-ntem quodammodo atque obstrepentem sibi de adpetitu inferiorum conceptis sordibus : ஆன்மசத்தி. The sixth is 'purgatio oculi cordis : 'ஆன்மதரிசனம். The seventh is that in which 'tal is filius adscendit ad sapientiam... qua exaltatus tranquillus perfruitur ஆன்ம லாபம்.

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When the Lord appears as a Guru what will He teach

LII.

The One, the manifold, darkness, deeds, twofold
Mayai :
these He will show us as entities from everlasting.

Com : There are six entities which have no beginning. The first of these is the Lord (Pathi), Who is One. The second is the aggregate of Souls (Pacu) : an infinite host. The third is the Impurity of Anavam, wearing the form of darkness. The fourth is twofold Deeds (Vinai). The fifth and sixth are the two kinds of Mayai, the pure and the impure (the unreal, changeable substratum of the phenomenal universe). [Gita XIII. 19.]

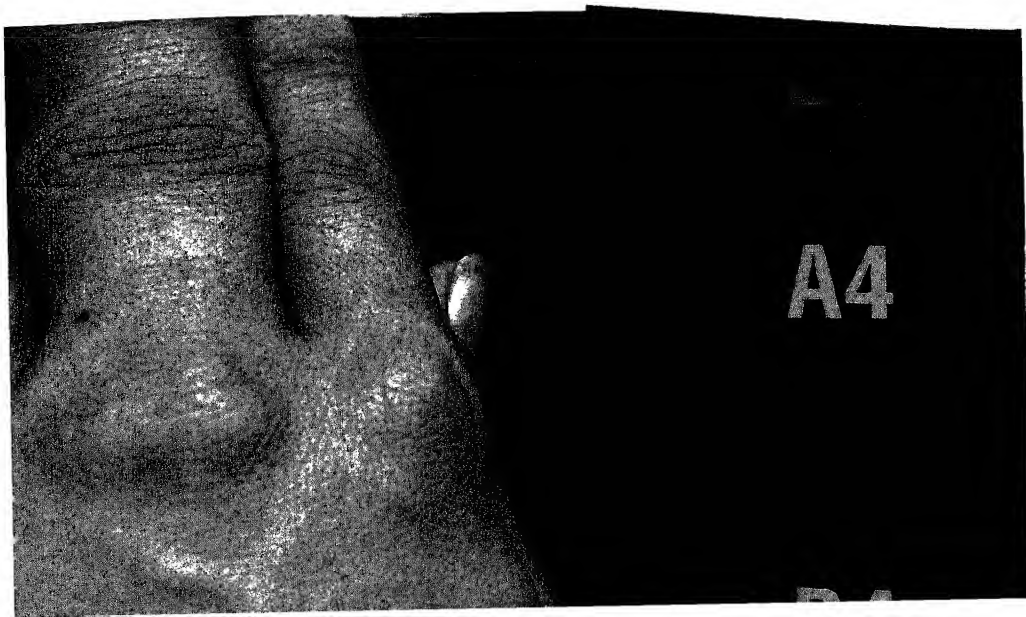
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[Here is a grand divergence from much Western theology and philosophy : (1) The aggregate of all 'souls' with their undeveloped potentialities of thought and act, interpenetrated by a divine but hidden influence, is without beginning, and thus Civan is not their Creator,—is not 'the Father of all Spirits'. (2) A corruption called *Anavam* (as essential to the *Anu*, or Soul) is also uncreate,—from everlasting. (3) A shadowy, inconceivable host of unoriginated deeds, merits, and demerits from all eternity waits to require *consumption* by these souls. (4) The *Maya*, the substratum and material (?) of the phenomenal universe, is also from everlasting.]

Of these six entities which have no beginning, which must you know ?

LIII.

Doer ; Deeds done ; Fruits ; Lord, who brings deeds



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Sum : This and the two following show how the world is guided.

N.B. It is ignorance of these four things that leads to the self-assertion which says, 'I' and 'mine'.

Can the living one Himself know these ?

LIV.

Flesh lives through its connection with the living soul. Understanding souls live through union of the embodied soul with Divine Grace.

Com : The body is in life inseparably conjoined with the spirit, and living and moving as one with it. So this embodied soul is united inseparably with the Divine Wisdom, and thus lives and moves.

Sum : This also teaches Civan's method of guiding men.

How does Grace operate upon souls ?

LV.

Crystal retains its own clear brightness. The sun shining on it shows also many varied hues.

Thus earth bears the colours of its King !

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Com : The crystal under the sun's light reflects many colours while retaining its own transparent brilliancy (which also it owes to the same sun) ; so the Energy of Wisdom, the light of the Supreme, irradiates the soul, and permeates the world. [Comp. LXVII, p. Iv.]

Sum : This and the two preceding couplets show how the Lord acts upon the world.

[In 'bondage,' and in 'release' alike, the Lord is the cause of all.]

May I not say, 'I need not Grace to see by ; I myself will see ?'

LVJ

Easy the way of vision ; but 'twixt eye and object light must be. Without the light of Grace 'twixt soul and Known, soul sees not !

Com : In the midst of the soul's thought the light of mystic wisdom must be set up and shine ; without this, if you regard the senses merely, you will obtain no real knowledge. The soul is unintelligent without Civan.

Sum : This teaches us that words heard impart no understanding without the Guru.

How is it we see by the Grace of Civan ?

LVII.

In your feeble perception by the senses, the soul's instruments, learn how the soul itself is the instrument of Grace.

Com : Know thou that all thine actions are performed under the guidance of the active Energy of the Supreme, even as the soul perceives through the senses as its instruments.

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Sum : We live and act under the guidance of the Lord.

How are we to know under the influence of Grace ?

LVIII.

Ponder not ! Think of nothing ! See not thyself in the foreground !

What thou beholdest, let it be That.

Com : Inquire not of things in their abstractness, of what nature mystic wisdom may be. Think not of anything in its concreteness, nor seek to interpret the symbols as thou dost of material objects. Put not thyself forward as one who sees. Regard steadily the Loving Wisdom that regards thee.

Sum : Remaining thus moveless, the vast expanse of mystic knowledge shall be thine.

Shall I obtain joy by thus contemplating the Divine Grace ?

LIX.

Regard that joy itself as the one object of contemplation ; and hide thou thyself in the mystic light of wisdom.

Com : Regard the gladness of mystic knowledge as though it were an object of sense (an objective reality) ; but, that there may be for thee no other light than that of mystic knowledge, enter thou within It, and lie hidden there !

Sum : This teaches the absolute mingling of the soul with Grace.

And when shall we part with these intuitions of

Sum : We live and act under the guidance of the Lord.

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LX.

See, as thou hast seen ! The unseen seek not to see !
As thou hast been taken, rest !

Com : In whatever way Grace hath appeared to thee, even so regard thou It. What thou canst not see, strive not to see. In whatever way Grace absorbs thee, wholly yield thyself.

Sum : In this and the two preceding verses we are taught how to behold, how to become commingled with, and how absolutely to yield oneself up to Divine Grace. [Gita XVIII]

Chapter VII

THE SECOND STEP—THE 'SOUL'S {CLEANSING :'
ANMA-CUDDHI

The last chapter spoke of the Soul's Knowledge, and and in this we are taught how to apply knowledge for the Soul's Cleansing from Self.

[After illumination comes purification]

The Disciple asks :

When comes perfect resignation of the soul ?

LXI

The Guru answers :

Those in pure shade need not bid one in noontide glare come hide himself; the fainting soul will resort to the shadow of Grace of its own accord.

Com : No one need say to him who is fainting in the oppressive glare, 'Haste hither to hide thee in the refreshing shade ;' of his own accord he hastens towards it. Even thus those suffering from the heat of earth's delusions will seek the relief of Grace. [Hymn V. (iv)
pp. 58-61.]

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Sum : The reason for resorting to Grace.

[This is in substance Ci. Pira. II. 26—29; and Ci. Gna. B. Cutram IX : 'Let me hide myself in Thee!']

How is it this sacred Grace is not enjoyed by all alike ?

LXII.

To jaundiced taste even sweet milk is bitter ; when tongue is cleansed the bitterness is gone.

Com : When the sense of taste is vitiated by disease, even sweet milk seems bitter. Cure the disease, and the bitterness disappears. Thus under the influence of Anavam all religious observances are distasteful ; when Anavam departs, the Guru, the Lingam, and the Sanga-mam will be desired.

Sum : This shows that when Grace reveals itself, the healed soul at once recognizes it.

When ignorance departs, is it I that knows ?

LXIII

Though light amid the darkness is to the see-er shown, he still regards a vain phantasm. When will this cease ?

Ccm : Though Grace in form of light, reveals itself to souls lying bewildered in the darkness of Anavam, to the intent that they may see the Lord, they see Him not, but contemplate Themselves ! When shall such vain imaginings cease !

Sum : The fault of not steadily beholding Grace alone.

What are the respective actions of the enlightened and the unenlightened ?

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What are the respective actions of the enlightened and the unenlightened ?

Both light and darkness make all things seem alike :
to distinguish between unity and multiplicity is the work
of the enlightened.

Com : In perfect light and in dense darkness the distinctions of things are equally lost. The distinguishing them and the confounding them are the signs of the intelligent and unintelligent respectively.

Sum : Those under the influence of Grace, and those who are not, are alike in this ; nothing else appears to them : all light, or all darkness.

Do all understand the way of clear knowledge and mystic union ?

LXV

Save in the case of the good and loving ones doth it ever happen that one is found to bear the whole burden you would impose ?

Com : None but good friends bear the burden wholly which is imposed upon them in aiding others. Can such friendship be easily attained ?

Sum : We are told that the deeds of those loving souls that approach Him, are His. Such a loving one is the Knower, and His Grace is easy of attainment.

[A quotation is given which seems to give an Antinomian turn to this couplet. Does the mystic renouncer of selfhood cease to be morally responsible ?

சிவனும் இவன்செய்தி எல்லாம் என்செய்தி என்றும்,
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'Civan abides with me, destroys "birth," saying "This man's deeds are wholly Mine; what is done to him is done to Me ! *If the faithful commit sin He makes it service:*"']

Is He who imposes the burden diverse from him who bears the burden ? Is not all Piramam

LXVI.

One placed a treasure in your charge ; deceitfully some one with guile appropriated it.

Say, were you asleep, or had you gone elsewhere ?

Com : Civan gave thee body, organs, a world to energize in, and faculties for enjoyment—in trust. He comes to claim them. You say, 'Some one came with guile and filched them from me.' Were you asleep or absent when the robbery was effected ? You have lost yourself and the Known.

Sum : The denial of the reality of Pacu and Pacam is treachery to Catti.

To the wise, who have thus become 'Servants,' do not 'impurities' arise ?

LXVII

As the crystal pillar receives the sun's light, with no shadow at all ; so no darkness remains to lay hold on him.

Com : At noon, when the sun is in the zenith, its perpendicular rays fall on and are absorbed in the crystal column, without shadow or refracted rays of many hues ; so under the full influence of Grace the darkness of impurity abides not. [Comp. T.A.P. 50, 55.]

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Sum : Here we are taught how Grace brings the soul under its absolute influence.

[This beautiful couplet requires much study in connection with the whole system. The soul, the crystal column has potentialities of splendour ; but only 'in the Divine Light does it see light.' It must stand upright under the direct rays of the Divine Sun, with no intervening mist or cloud, and no reflected, coloured, refracted cross-lights from the sense-world. Then only is it filled with pure essential radiance, in which its own crystalline lustre shines in its perfection, yet is undistinguished, being merged in the glory that excelleth, the Infinite All-in-All.]

How may one abide so that 'Impurity' shall not appear, but Grace remain ?

LXVIII

Those under the influence of Grace stand **BEHIND** the light of reality, like jewelled hand that bears a gleaming torch.

Com : Those that bear aloft before them a blazing torch can see whatever they desire : torch **BEFORE**, themselves **BEHIND** it. Thus till the Known shall appear, men must put the torch of Grace before them, and tread carefully behind it.

Sum : The method of remaining in union with Grace.

It is Grace that knows. I need not know ?

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If it be not anything one can perceive by the Five Senses, deprived of This what can the Five Senses perceive ? what can self perceive ?

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Com : If it be not an object which can be discerned by the body, as is the case with the Bliss supreme, which is the Known, how can the Senses assist us in gaining it? or how can souls attain it?

Sum : Since it is out of the sphere of sensation, how can it be within the power of the Senses to gain it? [Things spiritual can only be spiritually discerned.]

Is it necessary for Grace to show itself? Can I not myself see it?

LXX

Those that freely give must not be thought of as those forced by us to give.

Think rather : 'Who are we to obtain this boon ?'

Com : One does not think of those who spontaneously and with desire bestow anything upon us as though they had yielded to our violence. And thus it is through Grace only that the Known is revealed to the apprehension of the soul.

Sum : This and the preceding couplet teach that supreme felicity is the gift of Grace; and that souls, whether with organs or without them, cannot of themselves attain it.

Chapter VIII

THE THIRD STEP--THE STATE OF BLISS : ANMA-LABHAM.

This signifies the way in which the soul's 'gain' is obtained. 'Soul-purity' has for its fruit 'Soul-gain', which is union with God. Thus the chapters are connected. [Man dies to live]

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The Disciple asks :

In what way can the soul obtain bliss ?

LXXI.

The Guru answers :

Those that put BEFORE them the light that arises in the darkness enjoy bliss ; those that put it BEHIND them endure suffering.

Com : Those that once (*in a lower stage*) put divine and mystic knowledge BEHIND them, and went before it, have suffered affliction. Afterwards, if they place the lamp of mystic wisdom, which has arisen amidst the darkness of natural impurity, BEFORE them, and walk in its light, these shall obtain supreme felicity.

Sum : Here we are taught who they are that shall obtain supreme felicity.

For this, is not Grace sufficient ? Over and above this what need of the 'Known' ?

LXXII.

Nothing results when souls and Grace are without the Known, when the soul and the Known combine is bliss.

Com : The Known is supreme, and it is through Him that the soul derives blessing. (This seems to need no further explanation ; but the idea of a mystic marriage is introduced in a fantastic and untranslatable fashion. The soul is feminine. So is Catti, or, Grace. The soul must be introduced by Grace to Civan, the Known, the mystic Bridegroom).

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Sum : We learn here the limits within which supreme felicity can be attained.

[This is Ci. Pira. II. 24.]

When the soul is united to the Known, does the Known through the soul obtain bliss ?

LXXIII.

He gives bliss to those that draw nigh to Him.

His Form is perfect blessedness ; nor can this be enhanced.

Com : The Lord imparts supreme felicity, to those who draw near to Him ; but since His Form is the fulness of infinite felicity, He partakes not of the blessedness He imparts.

Sum : The King IMPARTS, and does not RECEIVE.

Does the soul, then, obtain that bliss as one alien from the Supreme ?

LXXIV.

As in the compound *Tadalai*, by combination of letters $L + T = D$, and these do not remain but coalesce ;

so, know thou, that in the supreme felicity thou shalt be one with the Lord.

Com : When the words *Tal* ('foot') and *Talai* ('head') are written as one compound ('head and foot'), the letters *l* and *t* combine, and are not separated, but coalesce in *d* (G. 37) ; so the soul shall enjoy blessedness in mystic union with the King.

[Foot is soul, and Head is Civan.]

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[Foot is soul, and Head is Civan.]

Sum. The soul sinks down into the Known in mystic eternal union.

[See Ci. Pira. II. 37.]

Do they not yet obtain absolute unity ?

LXXV.

If they become one, both disappear ; if they remain two, there is no fruition ; therefore there is union and non-union.

Com : If you say that the Lord and the soul are one, there is neither an obtainer nor boon obtained. If, on the other hand, they are two there is no blissful consummation for the soul ; therefore the condition of such souls must be a compound of duality and non-duality ; mingled, not merged.

Sum : In release the soul is not merged in the Supreme¹.

1. Comp. Kingsley's preface to *Theologia Germanica*, referred to in Note V. See Inge's *Bampton Lectures*, 1899, pp. 189—191.

What then is the mode of the soul's approach to the Supreme and unity with Him ?

LXXVI

None say we have drawn nigh ; and none say we have obtained ; in speechless rapture

when bonds are loosed, embodiment returns no more.

Com : Those who obtain the Supreme felicity of release, and those who have attained the state of *Samadhi* which directly leads to it, never for a moment leave their

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Lord, by self-contemplation. Those who, beyond the power of speech, have laid hold of Him are born no more.

Sum : Here the state of those who have obtained release is explained.

[Comp . Ci. Pira. II. 34, 43 ; CL. Gna. Bi Ven. 62].

What is meant by the speechlessness above ?

LXXVII.

Till you are in a state like that of one possessed remain destitute of all action.

Com : One possessed by a spirit is under that spirit's absolute control, and is incapable of any independent action ; so remain thou inactive till all thine acts are under the control of the King.

Sum : Here we are told what mature *Samathi* is.

What is the cessation of action on the part of the absorbed mystic like ?

LXXVIII.

To those who obtain that resplendent possession that gain alone suffices ; all else is as something in the hands of those that sleep.

Com : When the devotees have gained the glorious and true possession of the Lord, therein is supreme delight ; and any works, such as the observances of Yogam and the like, are as things handled by one in sleep.

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Summary : The substance of all Truth is included in the 'Five Letters'.

What does this pentad of letters (syllables) declare ?

XXXII

The King, the Energy, the Bond, fair Maya, Soul—all these are contained in the *Om-garam*.

Com : The Piranavam (see. Lex. பிர்ணவம்) contains within it. (1) the grace of Civan, and (2) of Catti (the Divine Energy, Note XIII), with the (3) knowledge of *Anavam* (Note XV), and (4) of fair Maya, and (5) of the Soul. These are symbolized by the 'Five Syllables', and in Om the whole are concentrated.

Sum : Here is expounded the doctrine of the mystic Om, which is the subtile form of the 'Five Letters'.

What is the order in which the 'Five Letters' stand ?

LXXXIII

On one side mystic dance of 'Weakness',—on the other, dance of mystic 'Wisdom',—Soul between the two.

Com : The syllables Ma and Na represent the energetic whirl of Impurity in itself, and as operating in the Soul ; the syllables Cl and Va represent the mystic action of Civan and of Grace. Between these stands Ya, which represents the Soul.

[The 'dance' is the divine impulse and guidance given to the Soul in this state of bondage, and in the state of emancipation. Note I.]

Sum : In this the significance of the 'Five Letters' is explained.

Summary : The substance of all Truth is included in the 'Five Letters'.

What does this pentad of letters (syllables) declare?

XXXII

The King, the Energy, the Bond, fair Maya, Soul—all these are contained in the *Om-garam*.

Com : The Piranavam (see. Lex. பிரணவம்) contains within it. (1) the grace of Civan, and (2) of Catti (the Divine Energy, Note XIII), with the (3) knowledge of *Anavam* (Note XV), and (4) of fair Maya, and (5) of the Soul. These are symbolized by the 'Five Syllables', and in Om the whole are concentrated.

Sum : Here is expounded the doctrine of the mystic Om, which is the subtile form of the 'Five Letters'.

What is the order in which the 'Five Letters' stand?

LXXXIII

On one side mystic dance of 'Weakness',—on the other. dance of mystic 'Wisdom',—Soul between the two.

Com : The syllables Ma and Na represent the energetic whirl of Impurity in itself, and as operating in the Soul; the syllables Ci and Va represent the mystic action of Civan and of Grace. Between these stands Ya, which represents the Soul.

[The 'dance' is the divine impulse and guidance given to the Soul in this state of bondage, and in the state of emancipation. Note I.]

Sum : In this the significance of the 'Five Letters' is explained.

How is it that by means of the 'Five Letters' the Soul does not (at once) obtain the 'Known'?

LXXXIV

Ma and Na prevail over the mind ; thus it returns not to Him ; whenever it obtains Ci its deeds are cancelled.

Com : (This couplet admits of two distinct interpretations. The more authoritative is given.)

When Ma and Na, which are 'Impurity' and 'Tirotham' (தீர்த்தம், Note V), bind the Soul tight (or *the mind is dissipated*), it (the Ya) cannot return ; when their great ; Bond is loosed it obtains Ci, which is supreme blessedness.

Sum : The Bond and the method of release are shown in the 'Five Letters'.

[Compare Ci. Pira. II. 41

How is it that, though there are these 'Five Letters', Anavam (Impurity) does not depart ?

LXXXV

While bewildering powers of the veiler and Impurity stand first, how can it depart ? Not unless the dominant Anavam change its place.

Com : While Na and Ma, representatives of Tirotham and Impurity, are pronounced first, can these be removed ? Put these after, and Ci first : then Anavam will cease to obscure.

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Sum : They who would be set free must utter the formula thus: Civaya-Nama, and not Nama-Civaya. [God must be first !]

[Compare Un. Vil., 44.]

Will Impurity depart from those who repeat the 'Five Letters' ?

LXXXVI

Ah, worship ; but if the foundation be not known, since Ci precedes not, Impurity will still assert itself.

Com : When men repeat the sacred formula unmindful of the foundation, which is Civan, desire will reassert itself, still clinging to *Na* and *Ma*.

Sum : Here he commiserates those who thus recite them, and still suffer, *having no Divine assistance*.

Why is this pentad of letters recited thus ?

LXXXVII

If Civan come first, and thou so recite it, embodiment will cease. This is your method.

Com : If the devotee recite the pentad so that Ci and VA precede, by this position the embodiment will be removed. Thou, O disciple who desirest release, recite it thus !

Sum : This teaches that the released say, *Ci-va-ya-na-mu*, and never *Na-ma-ci-va-ya*.

What benefit accrues from this order of recitation ?

LXXXVIII.

VA will in grace give Ci, and bring prosperity. To such souls this is the spotless Form which will appear.

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What benefit accrues from this order of recitation ?

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VA will in grace give Ci, and bring prosperity. To such souls this is the spotless Form which will appear.

Com : When thus recited, Va, which is grace, points out Ci, which is Civan, and establishes Ya, which is the Soul, in the abode of delight. And that is the faultless, sacred form of Civan.

Sum : Here the significance in the sacred formula of Va (= the Energy of Grace) is taught.

How will that soul exist in the heaven of liberation ?

LXXXIX.

No longer placed between the spotless Na and Va, the Soul will stand in grace between Va and Ci.

Com : The Soul (ya) standing no longer between the spotless (it may be read 'Acin Na or' 'Acil Na,' i.e. *spotted* or *spotless* ; and each of these presents an orthodox view of Tirotham' Na and Va (Catti), now stands between Va and Ci. (Comp. Note V.)

(It is said that this arrangement must be learned from a guru.)

Sum : This defines the position attained by those who rightly use the formula. [See Un. Vil, 46.]

Is there any manifest evidence of our being in this state of deliverance ?

XC

The sacred writings teach in every possible way to fix the mind on the path that leads not away from Him.

Com : The sacred writings teach us all methods, so that we should ponder them, and never forsake the sacred influence of Civan and of His Catti.

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Sum : This couplet sums up the teaching of the last four chapters (VI—IX).

[On the subject of the 'Five Syllables' the remarks of Oldenberg (*Buddha*), p. 27, may be consulted with advantage. There has always been among men a strong conviction of the mystic power of quasi-sacred syllables, uttered in a certain way, of the inherent power of spells and charms, deadly to hear and deadly to tell,—some such a feeling as Sir Walter Scott illustrates in the Lay of the Last Minstrel. In the Chhandogya Upanishad II: 2 it is said, 'Let a man meditate on the fivefold Saman as the five worlds. The *hinkara* is the earth, the *prastava* the fire, the *udgiha* the sky, the *pratihara* the sun, the *nidhana* heaven. Let a man meditate on the fivefold Saman as rain. The *hinkara* is "wind (that brings the rain);" the *prastava* is "the cloud is come;" the *udgiha* is "it rains;" the *pratihara* "it flashes, it thunders;" the *nidhana*, "it stops." There is rain for him, and he brings rain for others, who, thus knowing, meditates on the fivefold Saman as rain. This may have given rise to the use of this invocation to Civan, — Namacivaya, — as a kind of magical formula. The intention at any rate, is the same, to emphasize doctrines and to bring them into practical working.]

THE SOUL'S EMANCIPATION (விடு. Mutti, முத்தி)

In Sanskrit, *Mukti* or *Moksha*

The best explanation of the Caiva Siddhanta doctrine of Mutti, or the Soul's final emancipation from embodiment (*erlösung von den weltlichen banden*, — *Seligkeit*), is found in the treatise called Civa-Piragacam (சிவப்பிரகாசம்) by the same great sage Umapathi (I.38, &c), and has been

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Ten faulty (or imperfect) theories of this consummation, so devoutly wished for by all Hindus, are enumerated in these works, or in the commentaries on them :

1) There is the bliss aspired to by the Lokayattar ('Worldlings'). This is simply gross sensual enjoyment in this world. These heretics are continually attacked in the Siddhanta books. [See *Sarva-darcana-sangraha* (Trubner's Series).] They were atheistic Epicureans, followers of *Charvaka*.

2) There is the cessation of the five *Kanhas*. This is the Buddhist Nirvana, and is always considered by Tamil authors to be mere annihilation. The South-Indian view of Buddhism is illustrated in Note IX. (*Sarvadarcana-sangraha*, p.31).

3) The destruction of the three (or eight) qualities is pronounced to be the final emancipation by some Jains, and by the teachers of the atheistic Sankhya system. This would reduce the human Soul to the condition of an unqualified mass, a mere chaos of thought and feeling.

4) There is the cessation of deeds by mystic wisdom. This is the system of *Prabhakara* (*Sarvad-arca-na-sangraha*, p. 184). The deeds mentioned are 'all rites and services whatsoever'. The devotee becomes in this case, so the Caivite urges, like a mere image of clay or stone.

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5) 'Mutti' is represented by some Caiva sectaries as consisting in the removal from the Soul of all impurity, as a copper vessel is supposed to be cleansed from verdigris by the action of mercury. There is a good deal of abstruse reasoning about the pollution aforesaid. 'Copper is not really in this sense purified by the removal of the green stain on its surface; the innate weakness of the metal is in its constant liability to this defilement. Gold is never coated by such impure matter. Copper will always be so; it is, as it were, congenital. Now these sectarians preach that, by the grace of Civan, the innate corruption of the Soul may be removed, from which will necessarily follow permanent release from all bonds'. This seems to resemble very closely the Christian idea of the sanctification of the souls of men by divine grace infused. The *Siddhanta*, however, insists upon it that for ever, even in the emancipated state, the power of defilement, the potentiality of corruption, remains (i.e. '*pacam* is eternal'). This corruption cannot, it is true, operate any longer in the emancipated condition; but it is still there,—dead, unilluminated, the dark part of the Soul, turned away from the central light, like the unilluminated part of the of moon's orb. Personal identity and the imperfections necessarily clinging to a nature eternally finite, are not destroyed even in *Mutti*.

6) Another class of Caiva sectaries taught that in emancipation the body itself is transformed, irradiated with Civan's light, and rendered immortal. This system supposed that intimate union with Civan transmuted rather than sanctified the Soul.

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Wisdom, its commingling with the Divine Spirit, as the air in a jar becomes one with the circumambient air when the jar is broken, was *Mutti*. But here personality is lost.

(8) The doctrine of Palkariyam (followers of *Bhaskara*) is, that in emancipation there is an absolute destruction of the human Soul, which is entirely absorbed in the supreme essence.

(9) There were some Caivites who taught that in emancipation the Soul acquires mystic miraculous powers ; that, in fact, the emancipated one is so made partaker of the divine nature and attributes, that he is able to gain possession of and exercise miraculous powers, which are called the eight 'Siddhis.' Persons professing to wield such magical powers are not unfrequently found in India, and there is in them very often a bewildering mixture of enthusiasm and fraud.

Chapter X

THE FOURTH STEP—THE STATE OF THOSE WHO HAVE 'DRAWN NIGH'.

Here the condition of those who have attained to Samathi (Mystic Slumber) is spoken of. What this slumber is has been shown in the preceding chapter, and how men may gain it : here the condition of the already liberated mystic is explained. These are the devotees whose condition is described in Note V.

The Disciple asks :

What is the thought of the Knowers¹ who never forsake the Known ?

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The Disciple asks :

What is the thought of the Knowers¹ who never forsake the Known ?

XCI.

The Guru answers :

Sinking in the Supreme Understanding, while, delight sinks into their souls, they slumber in sacred peace. What other words are there ?

Com : While they themselves sink down into the full tide of Mystic Wisdom (which is the Supreme) ; and while infinite rapture flows down into their souls, they abide in a state of blissful slumber.

Sum : It is taught here that Knower sinks down into and abides in the Known.

1. 'The Knowledge, the Knowers, and the Known.'
Gnanam, Gnatru, and Gneyam.

Will those who have attained this state desire higher stations of felicity ?

XCII.

Assuredly they perform not the 'five great works' ; nor the 'causal works' ; nor the employments of any abodes of pleasure.

Com : The works of Civan (Note I), the Supreme, are creation (1), conservation (2) destruction (3), 'veiling' (4), and bestowal of grace (5). They perform not these. The minisiterial works of Brahma, Vishnu, Ruttiran, Magecan, Sathacivan (Ci. Pira.I.9) they do not ; nor do they engage in any of those dreaded acts which lead to future embodiment.

Sum : This teaches that they rest from all work.

Do these attain to omniscience and the other attributes ?

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XCIII.

Though they have attained to the knowledge of everything ;

these 'Knowers' here know nothing but the 'Known.'

Com : Though these perfected devotees by mystic union with Civan gain omniscience and other qualities ; yet, while on this earth, they know nothing whatsoever except the Supreme, the one object of mystic knowledge.

Sum : In every place they see Civan, and contemplate Him alone.

When objects of sense present themselves to the Knowers of this kind, how do they act ?

XCIV.

They restrain the organs of sense ; and entering, sink, into their Source.

They follow not the senses, but act as the tortoise does on land.

Com : When the world of sense obtrudes itself, the devout man fears, goes not out after it, checks the perceptions of his mind, draws near and enters into the Known, and from That turns not away. An illustration of this is the tortoise, which walking on the earth, if any one approach it, fears, draws in its head, and lies motionless.

Sum : This shows the way in which the devout dread the power of sense, and withdraw themselves from its influence.

[Comp. Ci. Pira., p.382.]

But are there any who have left the 'Known' and departed from him ?

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But are there any who have left the 'Known' and departed from him ?

XCV

There is no place or world where the Lord is not.
There is no place to which men can withdraw from Him.

Com : There is no place in which the soul can dwell apart from Civan. Civan Himself throughout all rational and irrational beings abides, so that nothing and no one is apart from Him.

Sum : This teaches that the devout have ceased to dwell in the sphere of limited knowledge, and have entered the unlimited.

Have these persons then seen that Existence within (themselves) or without ?

XCVI.

Within and without the same Divine Grace stands revealed. Those who possess this mystic vision despise nothing.

[Commentators differ, and the text is ambiguous. We give the later.]

Com : Both within and without, That which Mystic Wisdom reveals exists unvarying ; to those who have obtained it no means of communion with Him, even through the senses, must be despised.

Sum : This shows us that to the mystically enlightened the phenomenal universe is only seen in God.

[Comp. Ci. Pira., p. 369. 'To those who have attained to *Gnanam* (Mystic Wisdom). Civan is revealed within, and is seen equally in forms, such as the Lingam, &c., in which He reveals Himself. 'The perfected mystic despises not any means of realizing the presence of the Immanent Infinite'. This is *Carithai* (traditional observance) in *Gnanam*.]

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But, tell me, do these 'mystic knowers' engage in no employment ?

XCVII.

To those who engage in the world's work comes worldly requital. To the absence of such work the result is the True.

Com : To those who follow as they are led, and under the egotistic influences which say 'I' and 'mine', perform acts, there accrues the reward of worldly enjoyment. To those who perform penances and give gifts (with no egotistic desires) the result is the imperishable pleasures of the world of deliverance.

Sum : To those who abide in This, the Truth, no work (apart from Him) is possible.

As old deeds are consumed (eaten), does not the effect of new deeds accumulate ?

XCVIII

Old deeds disappear with the body ; if in the interval deeds accumulate, Divine Grace burns them up.

Com : Here the division of deeds into the three classes of *Pirarattam*, *Cancitam*, and *Agamiyam* must be remembered. The two former of these disappear with the death of the body (of the saint). As for those deeds of merit or demerit which have accumulated in this present state, the Divine Grace dissipates them

Sum : From this it appears that the consummate devotee is freed from the influence of every species of deed.

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Com : Here the division of deeds into the three classes of *Pirarattam*, *Cancitam*, and *Agamiyam* must be remembered. The two former of these disappear with the death of the body (of the saint). As for those deeds of merit or demerit which have accumulated in this present state, the Divine Grace dissipates them

Sum : From this it appears that the consummate devotee is freed from the influence of every species of deed.

Is the infinite liberation obtained when the body dies ?

XCIX

To men of matured knowledge the works that yield *the three* return not ; to them this world is absolutely as that world.

Com : The threefold deeds which compel a man to live in the present embodiment, or in the next embodiment, or in any future state, are removed by Grace ; and thus he enjoys, even while still in the body, the infinite deliverance.

Sum : This teaches that in the condition of the *jivan-muttan* he enjoys, on earth the bliss of the infinite liberation.

Have these no desire to save others ?

C

Reflecting upon the sorrows of those under the influence of deceit, they are agitated by a flood of compassion.

Com : When these devout and blessed persons behold the multitude of souls that, under the influence of the deceits of the sense-world, are suffering affliction, they themselves are agitated by a feeling of irrepressible compassion.

Sum : In the souls that desire the heavenly emancipation there is a loving Grace like that of their King.

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2. The Saiva-Siddhanta : Is it of Dravidian Origin ?

FRANCIS KINGSBURY

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Kingsbury's love of the Tevaaram and the Tiruvaachakam knew no bounds. He took special efforts to bring out an anthology of Saivite hymns and their translation. He made a selection of 138 verses and rendered them into English. He entrusted the work of giving metrical form to his colleague G.E. Phillips an Englishman. These two gentlemen were attached to the United Theological college, Bangalore. Their work "Hymns of the Tamil Saivite Saints" with Tamil text and translation into English, appeared in 1921. It contains the photographs of the NAALVAR.

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The article printed hereunder appeared in the Madras Christian College Magazine, in 1904. The questions raised by the author are full of significance. They will, we are sure, exercise the minds of a certain section of Saiva Siddhantis, and will, in all likelihood, generate a sober influence in their thinking.—Ed.)

The Higher or Philosophic Hinduism that till recently drew the attention of Western scholars was the Advaita doctrine of Sankara Acharya, and by many that was considered to be the only higher Hinduism, although some of the works of the Saiva Siddhanta had been translated long ago by missionaries like the late Rev. Mr. Hoisington. Not seldom did we see the Christian missionary speaking or writing of Sankara's pantheism as if it were the only Hinduism of the learned, and drawing his inferences on that supposition. But thanks be to Dr. Pope for his polyglot edition of the *Tiruvachakam* of Manikkavachakar, which has made the Westerner see that there are other systems of religion in India which deserve his attention and which are in some respects superior to the Vedānta of Sankara, as they are nearer the gospel truths which are so precious to him. Of these systems Dr. Pope thinks that the Saiva Siddhanta is the highest. This judgement might be questioned, for it is not clear that the Saiva Siddhanta, is superior to the Vaishnava Siddhanta, otherwise known as the Visishtadvaita doctrine of Ramanuja. In this paper, however, it is not my desire to discuss that question, but to inquire whether the Saiva Siddhanta is Dravidian in its origin. Dr. Pope says it is, and Mr. Goudie accepts his conclusion. I do not say that Dr. Pope and Mr. Goudie are wrong in asserting that the Saiva Siddhanta is Dravidian, but I wish to know and I know that the Savites themselves would be very

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glad to know) what grounds these two gentleman have for their belief. The interest I have in raising this question is purely historic, for though once a Saivite myself and a son of Saivite parents, I am to-day a follower and minister of Jesus Christ, who, to me, appears to be the Fulfilment of the Saiva Siddhanta. I would even be glad to know that this system is Dravidian if it is really so, for in my veins runs less of the Aryan blood, if any, than of the Dravidian. One thing is certain, that all the Saivites themselves declare that their religion is Aryan. I give below the origin of the Saiva Siddhanta according to the traditional account of the Saivites. I need not say that I do not believe in the account *in toto* as given by them ; no man with any scientific spirit in him can do so ; but I do not see how one can reject the whole and accept a hypothesis, the framers of which do not give us any reason for their bold departure from tradition. The account, briefly stated, is this.

Siva Peruman (the Lord Siva) first composed the four Vedas. But the language of the Vedas was so vague that it could be interpreted in more than one way. Hence there was the danger of their being misunderstood. So Siva Himself wrote a commentary on the Vedas. That commentary is the twenty-eight Agamas of the Saivites. These twenty-eight Siva Agamas (written, of course, in Sanskrit) are the basis of the Saivite religion. These alone (with the Vedas) are the canonical books—the Scriptures of the Saivites. But the Agamas are too large for most men to study and master. So Vyasa or Badarayana, wrote a book called the *Brahmamimamsa*, otherwise known as the *Brahma Sutra*. This was also in Sanskrit. This book gave in a nutshell the essence of the four Vedas in accordance with the interpretation of the Siva Agamas. But unfortunately this brief and sound treatise

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In Tamil, besides the above-mentioned மகாபாடியம், are the Tirumurais (திருமுறை), compiled by Nambi Andar Nambi, and the fourteen Saiva Siddhanta Sastrams, as noticed by Mr. Goudie in his excellent paper on the Saiva Siddhanta². The Thirumurais are all original hymns in Tamil except the *Periya Puranam*³ which narrates the lives of the Saivite Nayanmar (devotees), and the fourteen Sastrams are not mere translations from Sanskrit works. And yet it must be admitted that most of the writers were well versed in Sanskrit, or that they had learnt from those

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The above is the account of the Saiva Siddhanta as given by the Saivites, and one does not see how it is possible in consistence with it to assert that this system of religion is Dravidian in its origin. Mr. Goudie wonders how the Sanskrit name Siva occurs in the Dravidian system of the Saiva Siddhanta. But to what language do the following words belong?—*Pati, Pasu, Pasam, Malam, Anavam, Karmam, Prakriti, Maya, Guru, Sakti, Rupam, Arupam, Samaya Acharya, Sandana Acharya*, and other words used by Mr. Goudie in his paper⁴. Where did the Saivites get these technical terms from? Was it not from Sanskrit? I admit two things. First, this system differs very much from Sankara's pantheism, which is accepted by many in North India and by not a few in the south. Second, the Saiva Siddhanta is more or less confined to the south—the country of the Dravidians—and has far more followers among the non Brahmans. Are these sufficient grounds for saying that the Saiva Siddhanta is of Dravidian origin?

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3. The Saiva Siddhanta : An Outline of Its Main Doctrines.

A.C. CLAYTON

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Right from the year 1892, he carefully observed the religious practices of the Dravidians in South India. He contributed many articles to the Madras Government Museum Bulletin, the Madras Christian College Magazine etc. His 'Gangai's Pilgrimage' and 'The Tamil Bible Dictionary' are among his outstanding works.

Tamil Saivism held out a special charm for him. He pored over the Saiva Canonical works as well as the Sastras. He studied with joy the devotional poems of Saivism. In 1899 appeared his pamphlet "Sivan Seyal" – the translation into English of a poem of St. Taayumanavar. This pamphlet contains a valuable Introduction as well as Notes. In the same year appeared "Gurumarapin Vanakkam". One



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THE SAIVA SIDDHANTA

An outline of its main doctrines.

The student of Tamil literature early perceives that many of the the books, new and old, that he reads refer to and are the result of a system of thought very different from the absolute monism or modified pantheism that he has learned from many Western Sanskrit scholars to consider to be the normal theosophies of India. When he studies this system and compares it with the great systems of philosophy in Sanskrit, he soon finds, as Prof. Max Muller remarked in the preface to his *Six Systems of Indian Philosophy*, that "in the South of India there exists a philosophical literature which, though it may show clear traces of Sanskrit influence, contains also original indigenous elements of great beauty and of great importance for historical purposes." This literature is the out-come and the exposition of the Saiva-Siddhanta. Indeed the assertion might easily be proved that of the best literature in Tamil cannot be understood except by the aid of the Saiva-Siddhanta.

The development of this system, or 'faith' as the Rev. G. Mackenzie Cobban calls it in his translation of Arumuka Navalar's Catechism, has yet to be traced and there are many difficulties in the way.

1) The first is in connection with the key-word of the philosophy. How comes it that in what The term *Siva*, is almost certainly a Dravidian production the chief name for God is not *Kadavul* or *Aiyyan* but *Sivan*, a word, distinctly Sanskrit. The history of the word, so far as we have it, does not

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help us. In his *Sanskrit-English Dictionary* Monier Williams remarks that though the name *Siva* was not applied to any God in the Vedas, "the worship of the destroying and re-producing principle under this name was rapidly developed in the Puranas and epic poems, and became very general in latter times." He would account for its extensive use either on the ground that the name *Siva* 'belonged originally to the principal God of the aboriginal tribes of India'—for which it seems to me that there is no adequate evidence—, and according to a more likely supposition the adjective *Siva*, auspicious, being at first only used as an euphemistic epithet to propitiate the lord of tempests, passed afterwards into this name, and was ultimately adopted as the principal name of the God of destruction." This is possible. From Houen Tsang's account of India (vii Cent. A.D.) it is clear that Sivan was worshipped in his time, (and in the time of the *Periplus* (ii Cent. A.D.) the fact that Cape Comorin possessed its present name *Kumari* the shorter form of *Kanya Kumari*, the Virgin, a name of Durga, wife of Sivan, seems to point to the prevalence of the worship of Sivan in South India at a very early date, but with our present limited information we are not yet able to ascertain how far the Puranas owe their mythology of Sivan to South Indian or Indian or aboriginal influences nor to understand how philosopher poets like Manikka Vasagar, or polemic sages like Sundaramurti Nayanar and Tirugnanasambandha Nayanar accepted the name and legends of Sivan as the foundation of their teaching and preaching.

2 A second difficulty is the origin of Siddhanta as a system. Dr. Pope claims that the Saivite school of thought was founded by the great
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help us. In his *Sanskrit-English Dictionary* Monier Williams remarks that though the name *Siva* was not applied to any God in the Vedas, "the worship of the destroying and re-producing principle under this name was rapidly developed in the Puranas and epic poems, and became very general in latter times." He would account for its extensive use either on the ground that the name *Siva* 'belonged originally to the principal God of the aboriginal tribes of India'—for which it seems to me that there is no adequate evidence—, and according to a more likely supposition the adjective *Siva*, auspicious, being at first only used as an euphemistic epithet to propitiate the lord of tempests, passed afterwards into this name, and was ultimately adopted as the principal name of the God of destruction." This is possible. From Houden Tsang's account of India (vii Cent. A.D.) it is clear that Sivan was worshipped in his time, and in the time of the *Periplus* (ii Cent. A.D.) the fact that Cape Comorin possessed its present name *Kumari* the shorter form of *Kanya Kumari*, the Virgin, a name of Durga, wife of Sivan, seems to point to the prevalence of the worship of Sivan in South India at a very early date, but with our present limited information we are not yet able to ascertain how far the Puranas owe their mythology of Sivan to South Indian or Indian or aboriginal influences nor to understand how philosopher poets like Manikka Vasagar, or polemic sages like Sundaramurti Nayanar and Tirugnanasambandha Nayanar accepted the name and legends of Sivan as the foundation of their teaching and preaching.

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Century and taught the existence of a personal deity in opposition to the Buddhists². He asserts categorically that Sankara Acharya was a Saivite, and is regarded as an incarnation of Sivan himself. There may be some truth in the assertion, for there is much that is unknown about Sankara Acharya, but if Weber and Cowell are to be believed, and if the commentaries on the Upanishads (now being translated in the series published by Messrs. G. A. Natesan & Co.) are his work, the founder of the Sringeri Mutt and the head of the eclectic Smarttha sect was a Vedantin. At any rate, his successor in the Fourteenth Century (1331 A.D.) Madhava Acharya considers the Saiva system to be a heresy.

3) A third difficulty is to discern the primitive Siddhanta.

That the school of thought created by Sankara Acharya exerted a great influence on the thought of the Saiva thinkers in later times is evident enough in the comparatively modern hymns of Taayumaanavar commonly assigned to the Seventeenth Century A.D. The opening verses of his poem entitled *Karunakarakkadavul* is proof of that :

நிர்குண நிராமய நிரஞ்சன நிராலம்ப
 நிர்விஷய கைவல்யமா
 நிஷ்கள வசங்கசஞ் சலரகித நிர்வசன
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The lines may be translated : “Shall I for ever meditate constantly on thee who art without qualities (*nirguna*), without defects (*niramaya*), without falsehood (*niranjana*, untinged), independent (*niralamba*, without support), unattached to phenomena (*nirvishaya*) emancipated from all matter (*kaivalya*), indivisible (*nishkala*), unhindered by any relations, (*asanga*), without motion (*sanjalarakitha*), without speech (*nirvachana*), without succession, Eternal One, Liberated One, Absolute One ! Source of all ! O highest fullness pervading the atmosphere ! Possessor of Bliss, O Wisdom ! Happy one, O Granter of Happiness (*Sambhu*) O Siva ! O Sankara (*auspicious one*), O Lord of all !”

Every epithet is Sanskrit. Almost every epithet is in its Sanskrit form. And every epithet seems to be used in the same sense as in Sankara Acharya’s commentaries on the Upanishads of some centuries earlier.

The same thing is also evident in the early legends of the Nayanars. (A passage in, the legendary history of the Brahman *bhaktas* of Chidambaram, the Tilleivazhantanar puranam, contained in the *Periya Purana Vasanam*, refers by name to the Chandogya Upanishad)³.

In short, the Saiva Siddhanta as we now are able to discern it, even in the *Tiruvasagam*, has come under the all-powerful influences of Vedantic Monism, and the works of the Siddhars such as *Agappey* Siddhar,—and I believe that the *Agappey* Siddhar *Padal* is representative—are occasionally more Vedantic than the most thoroughgoing Vedantin⁴. Thus in the *Agappey* Siddhar *padal*, the sage declares :

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“I am not,
 And the Lord is not,
 Myself is not,
 The *Satguru* is not,

The *Mantiram*, (i.e., *Panchaksharam*) is not”

and adds that the supreme state or existence corresponding to the Parabrahmam of the Vedantin does not really exist as a continuous state !

It is therefore exceedingly difficult to state what was contained in the earlier forms of the Siddhanta, and until more critical attention has been given to the writings of the Siddhanta school there must be constant confusion between the earlier and the more elaborate and more apparent forms of that teaching.

Leaving these difficulties, the great principles of the Siddhanta now claim our attention.

The three ‘categories’ which are the key to the Saivite Siddhanta are three Sanskrit words *Pasu*, that which is bound, *Pati* the possessor, *Pasa*, a fetter, snare, net. The three combined form an allegory of humanity, the deity, and sin⁵, quaintly represented by an animal *Pasu*, *Pati* its master, and *Pasa*, the rope that fastens it. I propose to take these categories one by one and to define them and to illustrate them by references to the *Tiruvvasagam* and to some other sources.

PATI

On page lxxvi of his introduction to the *Tiruvvasagam*, Dr. Pope quotes a definition from ‘the Saivite Definitions catechism’ defining *Pati* as “the eternal, all-pervading, all-wise, eternally blessed, absolutely independent Creator of all, who is from eternity free from all taint of evil.”

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Arumuka Navalar's answer to the question 'what is the nature of Siva Peruman ?' is as follows :

"Eternal ; omnipresent ; free from beginningless embryonic evil (*anathimalam*) ; all wise ; the universal Doer ; ever joyful ; independent."

The *Sarva Darsana Sangraha* says categorically : 'Now Siva is held to be the Lord.' Later it says significantly "God is the universal agent, but not irrespective of the actions done by living beings" ; and **Manward aspect of Sivan** this brings out what is a fundamental part of the Saiva Siddhanta, viz., that God concerns himself with men ; it is the *manward* aspect of God that appeals to the Siddhantin even when insisting most forcibly on the independence of God. Pati is always considered as related to Pasu.

Take the sonorous third hymn in the *Tiruvasagam*. The Psalmist asserts the transcendence of Sivan in a multitude of glowing epithets.

படைப்போற் படைக்கும் பழையோன்

He is the ancient one who creates the Creator.

விண்ணோர் பகுதி

The origin of the heavenly hosts.

ஒருவன் என்னும் ஒருவன்

The one called 'the only one.'

நாலுணர் வுணரா நுண்ணியோன்

The subtle one unknown by the knowers of knowledge.

பிரமன் மாலறியாப் பெற்றியோனே

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But it is not the unconditioned absolute passionate 'Parabrahmam' that attracts the devotion of the singer, but a deity having personal relationship with his universe, a god of grace and mercy, of personal affection, who appeals to the 'helpless dead heart :'. துணையிலி பிணை நஞ்சு ! In another place he sings :—

"A poor worshipper was I ! How long a time have I watered barren land, not worshipping the Supreme (பரம்பரன்) ! The precious jewel, from eternity the First, indestructible, came and destroyed my bar of birth !" *Tirutonokkam* verse 13. (Pope, p. 189.)

The Saivite thinker constantly insists that Siva Peruman is infinitely above Brahma, the Creator of the later Hindu trinity, but it would be a mistake to treat Pati as equivalent to Brahman, the unconditioned one. One of the few lines that speaks of the Deity impersonally as பராபரம் (Pope, p. 345) (பல்லியல்பாய பரப்பற வந்த பராபரம்— "The deity came to destroy the many natured complexity of creation") is part of a mosaic portraying பெருமானை என்னை, 'Peruman, the gracious Isan' 'who owns me', and who is confidently invoked to visit me' —which could hardly be the prayer of an enquirer anxious to be absorbed in unqualified 'Brahman'.

Dr. Pope does not hesitate to employ Christian or Hebrew terms to interpret Tamil thoughts, 'The living God' or to phrase in richer English the melody of the Tamil rhythm, and sometimes he is justified. One phrase, so far as I remember, he has not used, which represents the concept at the base of the Saivite idea of Pati as well as any one phrase can, and brings to the Christian mind an aspect of Hindu theology

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which it can recognise. That phrase is : 'the living God' *El Hai* Ps. 42.2. Ps, 84.2, Josh.3.10).

The garment in which the idea is presented is often strange, sometimes grotesque, occasionally repellent, but the Saiva thinker has grasped more fully and more truly than the most advanced follower of the semi-reformed neo-Krishnaism of educated Bengal the idea of God as the creator, preserver, friend and guide of those who devote themselves to his service, yes, even as the saviour of those who, drowned in the depths of ignorance and sensuality, seem all lost to his grace.

A selection of the predicates, which describe the omnipotent, eternal, constant activity of Siva Peruman, will illustrate what I mean. (The figures refer to the page in Dr. Pope's edition).

He is 'the rider on the great bull	(71)
He bears Ganga in his locks	(passim)
He is the Bridegroom மணரளன்	...	(41)	(210)
Lord of Kailasam	(40)
The Father அத்தன்	(45)
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The Fourteenth Hymn in the *Tiruvasagam* (p. 175 in Dr. Pope's edition) shows how even so thoughtful a poet as Manikka Vasagar embellishes his speculations with a wide elaboration of mythology, fantastic and not always delicate, to exhibit the energy of the Deity. But the most constant reference is to Sivan as Nadarajan, Lord of the Dance, worshipped at Chidambaram, where the figures of Sivan the Dancer represent the operation of God in the universe.

From Tayumanavar's poems a similar list may be gathered. But a phrase like

சர்வ பரிபூரண வகண்ட தத்துவமான
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which may be rendered "O all, universal, undivided, permanent, true, intelligent, blissful state of union with Sivan (சிவம்)" points to the Vedantic influence which modifies Tayumanavar's poems to a greater extent than it does those of Manikkavasagar.

The *Tirumantiram* of Tirumoolar, an attempt to reproduce in Tamil the essence of the Vedas, affirms that Sivan is 'one person' —

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There is no need to emphasise this further nor to develop the contrast in this between the Vedanta and the Saiva systems, for the consideration of the second great affirmation of Saiva speculation on the doings of the Pati completely separates the two schools of thought.

This is the plain assertion that Siva Peruman appeared on earth as a spiritual teacher, a Guru, and in **The Guru** human guise taught and saved and still by his grace teaches and saves from the awful cycle of metempsychosis those who put their trust in him.

Attention has often been called to this dogma, but so far as I have observed, modern Saivites, such for example, as the writers in the Anglo-Tamil '*Light of Truth*', fail to give it that prominence that it deserves, and that it has in the Saivite classics.

In the *Periya Purana Vasanam* the many legends of the appearances of Siva Peruman in his divine **Manifestations** glory to his devotees have been collected in an easily readable form. It is these legends⁶ that are the basis of the Saiva *Devaram*, and without them the *Devaram* hymns are unintelligible. Even with the aid to be derived from the *Vasanam* these hymns are most difficult. But the doctrine of the appearance of the Lord Sivan as the teacher lifts the philosophy to a far higher plane than these travesties of a noble and true intuition of the relations of God and Man⁸.

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In the *Sivagnanabotham*, the eighth Sutra defines the appearance and work of Sivan as the Guru.

The Work of the Guru.

ஐம்புலவேடரின் அயர்ந்தனை வளர்ந்தெனத்
தம்முதல் குருவுமாய்த் தவத்தினி லுணர்த்தவிட்டு
அந்நியமிக்கையின் அரன் சுழல் செலுமே.

“The First One as a Guru said (to the soul) ‘Having been nurtured by the five sets of members of the body who are like hunters, thou hast fainted’, and then He made (true knowledge) known (to the soul) by (the power of) penances, (and the soul forsook the members) and (he bade it) by the consequent absence of separation (from Him) attain the foot of Sivan.”⁹

I am not satisfied with the translation, but it contains the idea in its true Saivite form. Whether this idea is derived from Buddhism, Buddhism and Jainism hism¹⁰, whether it is the original from which the doctrine of the Buddha, the enlightened Sakyamuni (the ascetic of the ‘Sakyas’) was derived, or whether Buddhism and Jainism and the doctrine of the *Sat-Guru* are alike derived from the same primitive conception that a Divine Teacher has appeared to teach and enlighten men, is beyond the scope of this paper to enquire. That there is at any rate a close relationship between the three, the legends of the contests between Manikka Vasagar and the Ceylon Buddhists (புத்தர்) and the strife between Tirugnanasambandhamurtinayanar and the Jains (சமணர்) show clearly enough, though they do not distinctly show what happened.

In the *Sivagnanabotham*, the eighth Sutra defines the appearance and work of Sivan as the Guru.

ஐம்புலவேடரின் அயர்ந்தனை வளர்ந்தெனத்
தம்முதல் குருவுமாய்த் தவத்தினி லுணர்த்தவிட்டு
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Like almost every teaching in Hindu theology the doctrine of the Guru is set forth with **Inconsistencies** much inconsistency¹¹. At times it would seem as if the doctrine is lost sight of altogether, and the devotee worships only Sivan, the Lord the King, the Father. At other times it is some definite incarnation, *e.g.*, Nadarajan at Chidambaram whom he seeks. The stories of the Nayanars represent those saints as worshipping definite *lingams* as the homes of special manifestations of Sivan. At times the wild speculations of the Tantric Agamas seem to be all their religion, and again it is Sivan the destroyer, husband of Kali, naked, clothed in ashes, wearing the *jada*, dweller in the burial ground, who is the awful object of his awe-struck worshipper's adoration¹². But when in the more gracious atmosphere of the Siddhanta the calmer minds of the Siddhar find their sanest expression, it is the thought of Sivan as the Guru that is dwelt on and elaborated with intensest and most genuine fervour. Yet single aspects of the theory constantly eclipse all others¹³. Sometimes it is almost an earthly Guru who has attained to '*Sivam*'—highest union with Sivan, almost Vedantic oneness¹⁴—who is revered. Sometimes it is Sivan who himself makes himself the Guru of his devotees, who condescends to the human form, and teaches those who will hearken. More commonly it is Sivan who appears to the mind of the devout, making that heart his home, dispelling all illusion, enlightening the saint as to the one eternal reality, the existence of Sivan, and the possibility of union with the Lord, taking upon himself the task of eating the fruits of the actions of former births and nullifying by his grace the *Karma* that

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the saint has accumulated in this birth, and so saving the sinful soul from its past and present and assuring it a perfect union with its Lord for all its future.

There is no need to quote more than a line or two here to indicate the exquisite beauty of this thought of the crowning exhibition of the grace of Sivan.

The two following are from Manikka Vasagar :—

“Call me not stony-hearted—Deceiver—Obstinate of mind;

Thou didst make my stony heart to minish, and by thy grace didst make me thine.”—(*Tirukkottumbi*, v. 11.)

“To the four the four-fold Veda’s inner meaning right well,

That day, beneath the banyan, there, and virtue (அறம்) hespoke. Behold him, Beloved ! (ஏடி)” —(*Tirussazhal*, v. 16.)

(The reference in this second passage is to the appearance of Siva Peruman as an ascetic teacher near Trichinopoly and to his teaching the four *Brahmaputtirar*¹⁵, viz., Janaka, Janantanan, Janatkumaran, Janasujathan). Some of the epithets that Manikka Vasagar most delights to use are ‘Pearl of Gurus’ (*Gurumani*)¹⁶, ‘Teacher’ (*Ariyan*, *Asariyan*) ‘spiritual guide of the heavenly beings’ (வானோர் குருவன்), ‘supreme spiritual guide come down to this earth’ (அவனியில் வந்து குருபரன்), and many others. These all show the wonderful hold that the doctrine had on the poet’s mind.

But for its fullest expression one must go to the poems of Tayumanavar. Not only do some of his most elaborate poems such as சின்மாயானந்தகுரு and மௌனகுரு

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வணக்கம் indicate by their opening words that they deal with the subject of the Guru, there is scarcely a stanza which does not directly or indirectly refer to the doctrine.

I quote one or two :

ஆதியந்தங் காட்டாத முதலாயெம்மை

யடிமைக்கா வளர்த்தெடுத்த வென்னைப்போல்
நீகி பெறுங் குரு வாகி ...

“First cause revealing neither beginning nor end, as thou hast chosen and cherished us for thy service, thou hast become the Guru of Righteousness.”
(*Porulvanakkam* 11.)

ஆதியந்தம் நீகுருவா யாண்டதல்லா னின்னையன்றிப்
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In the poem beginning ‘*Payappuli*’ the fact is again asserted with the beautiful conception that the Divine Guru is as full of love as a mother.

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“Thou, O Mouna Guru camest, (loving) as a mother, and graciously gavest me the conception that thou and I are not distinct, and cherished me as a child”
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The musical phrase குருவிங்கம் சங்கமமா கொண்ட திருமேனி (used on pp. 376 and 556) is rendered ‘The

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The Guru is represented as the supreme teacher of sinful men in the melancholy music of the verses of Pattanattu Pillei—some of the sweetest in Tamil :

'Be purposed to seek the feet of the Sat-Guru. Trust him. Consider the activity of the wicked body as a puppet show'.

(Ripon Press Edition, p. 253.)

It is not merely fear, reverence or cold speculation that inspires such poetry, but heart-stirring love,—the love of Siva Peruman for the erring soul answered by the enthusiastic affection of glad heart ; and whether it is the Gurumani of Manikkavasagar or the Mouna Guru of Tayumanavar or the Sat-Guru of Pattanattu Pillei, the Guru is loved by the singer as the Teacher of Truth and the Saviour from Ignorance.

Curiously enough—and this may be of importance in deciding on some points in the history of the Saiva Siddhanta, this doctrine of the Guru does not find any exposition in Madhava Acharyar's summary though in a quotation from those well-versed in the Tantra doctrines there is reference to 'the Guru of the world' and later on there is a quotation from 'the

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Evidently the compiler did not comprehend the high place that this doctrine holds in the Siddhanta.

Dr. Pope places Manikka Vasagar in the *vii* Century A.D.¹⁷ Mr. K. G. Sesha Aiyar in the *Christian College Magazine* for September 1901 tries to show that he belonged to the V Century A. D. 'if not earlier'. The Nayanar Appar (or Tirunavukkarasar) flourished a little later¹⁸ than Manikka Vasagar and Tirugnanasambandhamurti Nayanar 'attained such celebrity in the seventh century as to induce Sankara Acharya who lived in the eighth Century to mention him in his *Soundariya lahari* by the honorific name of *Dravida sisu*.'

There is an interval of perhaps ten centuries between this Tirugnanasambandhar and Pattanattu Pillei¹⁹ (xvii) and Tayumanavar, but it is noteworthy that in spite of the seeming inappreciation in the Sringeri mutt in the Fourteenth Century the doctrine which is prominent in Manikka Vasagar holds a higher place in the thought of his later successors, even the one most saturated with Vedantic philosophy, than it holds in the earliest time of which we have a record.

PASU

Leaving this imperfect and limited account of the teaching of the Siddhanta about the Sankhya teaching Lord, the second of the three categories Rasu, needs definition. Here one is reminded of the Sankhya. The *Tattva samara*, an authori-

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tative treatise on the Sankhya embodied in Max Muller's *Six Systems of Indian Philosophy*, defines the Purusha as "without beginning, subtle, omnipresent, perceptive, without qualities, eternal, seer, experiencer, not an agent, knower of objects, spotless, not producing," and it is the multiplicity of the Purusha or Atman or Prana which is peculiar to Sankhya thought. The attainment of complete knowledge and suspension of all passion produces the destruction of all that is called merit and demerit, and out of this annihilation there arises final liberation-*moksha*—complete detachment from the world and concentration of the Atman in itself. The *Atman* is an entity distinct from matter (*Prakriti*) and persistent in its own identity, and there are many *Atmas*. The Monism of the Vedanta has no influence here.

In the Saiva Siddhanta doctrine of Pasu something of the same kind is seen. For while the Siddhantin would approve the follower of the Sankhya and insist on the existence of a Supreme Being, he too insists on the multiplicity of the souls that people the universe and form the *bindu and anamam*, the whole universe of motionless and mobile creatures, in which the soul may find its degradation or work out its liberation.

The Siddhantin has grasped the idea of personality and holds to it. He believes in a personal Personality God who manifested that personality as a religious teacher. He believes that each of the myriad souls in existence in his own true personality may know that teacher, may understand what evil and the fetter, Pasa, are, and may escape by the aid of the Guru from the environment of illusion, cease his activity and in silent devotion attain to release.

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The devotee may pray : -

“ O partner of her with eyes like those of the carp amid the blue lotus ! By thy grace shall it be granted to me, who am truly desiring (to be united to) thy servants, and gain the ancient sea of bliss, to find solace, freed in soul and body, from the thought of ‘I’ and ‘mine’ ?”

But the idea is that ‘I’ seek and obtain ‘my’ salvation by thy grace, *not* that by losing personality and the sense of possession I attain salvation.

I should hesitate to assert that the Siddhantin contemplates the eternal existence of these separate *atmas*, but there is much to lead to that conclusion and some teachers certainly teach this.

On the origin of the soul the Saiva Siddhanta is silent. True it speaks of Siva Peruman as the ‘Ancient One, Creator of all’, ‘the source of the Heavenly Ones’ (விண்ணோர் பகுதி), but to the thinkers of the Siddhanta the souls are so many distinct entities, separate from Sivan, attaining freedom from sin and manifest existence by his grace, but however closely united *with* him, still living distinct *in* him.

All souls may attain to this freedom, and if all souls find freedom in union with Sivan then the bond (Pasa) of ignorance (Anava) will be finally dissolved and the third category in the Saiva triad will cease, but as far as I can tell the Pasu persists so that the Lord and the Individual Souls are the two constants in the Saiva universe. Here again there is a divergence of teaching. Some hold that Anava is never dissolved, but only made latent “like the darkness in a room when a lamp is brought into it.” This

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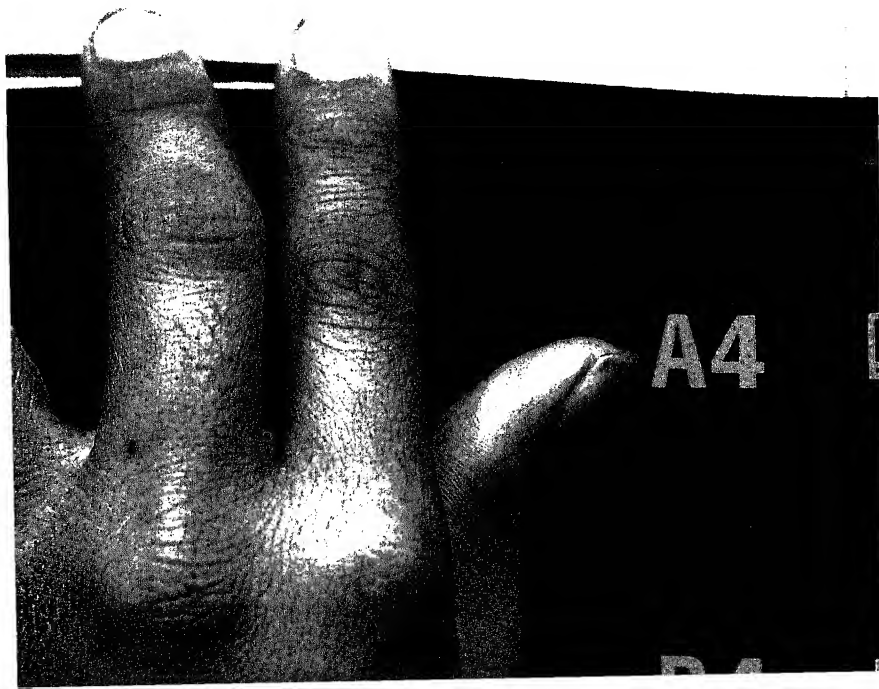
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apparently implies that Anava is equally eternal with Pati and Pasu, or rather that the nature of Pasu is radically liable to the contingency of Anava at any time.²¹

PASA

The third of the three Saivite postulates is Pasa, 'the fetter'. This 'fetter' is described by another term Anava, darkness, ignorance, the eternal liability of the Pasu to yield to error through ignorance of the Pati, an ignorance which is the effectual cause of separation between itself and the Lord, and which must be annihilated or rendered latent before union can take place between the soul and its 'owner.'

The nature of 'the fetter' has been variously analysed. In the *Sarva-darsana-sangraha* it is described its analysis as four-fold and its constituents are called *mala*, *karma*, *maya* and *rodhasakti*²². Monier Williams defines the first as meaning original sin or natural impurity in Saivite writings. It refers to the defilement of the soul through ignorance. *Karma* is the fruit of deeds done, which has to be 'eaten' before any emancipation can begin. In other words it is the balance of 'demerit' which has to be counterbalanced by a corresponding value of merit as a condition of salvation. *Maya* is the essential illusion which forces the soul into continual misapprehension concerning the realities of its own state and the grace of the Lord²³. The fourth is 'the obscuring power' of Mayeswaran. Some thinkers add a fifth distinction, *Tanubhava*, the energy of Sivan which causes *Anava*, or *mala*, *Karma* and *Maya* to become active, but this is a refinement. The more usual and simpler distinction is three-fold. According to it the three constituents of the



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In the *Sarva-darsana-sangraha* it is described its analysis as four-fold and its constituents are called *mala*, *karma*, *maya* and *rodhasakti*²². Monier Williams defines the first as meaning original sin or natural impurity in Saivite writings. It refers to the defilement of the soul through ignorance. *Karma* is the fruit of deeds done, which has to be 'eaten' before any emancipation can begin. In other words it is the balance of 'demerit' which has to be counterbalanced by a corresponding value of merit as a condition of salvation. *Maya* is the essential illusion which forces the soul into continual misapprehension concerning the realities of its own state and the nature of the Lord²³. The fourth is 'the obscuring power' of Mayeswaran. Some thinkers add a fifth distinction, *I. bhava*, the energy of Sivan which causes *Anava*, or *mala*, *Karma* and *Maya* to become active, but this is a refinement. The more usual and simpler distinction is three-fold. According to it the three constituents of the

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'fetter' are *Anava*, *Karma* and *Maya* - darkness deeds and delusion²⁴. The soul which is tainted by these three is in **bondage** to the round of the births and re-births. All **three** are fatal to attainment of freedom, and while one **trace** of any of the three remains the soul is unable to **obtain** release from the weariness of existence. The **Christian** doctrine of sin has no equivalent in the *Saiva Siddhanta*, but the doctrine of the 'fetter' has a certain **resemblance** to some forms of the Christian teaching of the **inherent** natural depravity of the soul, and still more to some forms of Manichaeism and Gnosticism. The *Siddhantin* fully believes that the darkness of ignorance, the **activity** of the soul, and the illusions which afflict it, **separate** it from Sivan, and make it a stranger to his grace and a prey to lust.

Is there any liberation from this bondage? The *Siddhanta* affirms that there is, provided **The four feet**, that the soul obtains sufficient illumination to apprehend the path which the grace (Tam. *arul*, Sansk. *anugraha*) of the Lord, as guru, has prepared for it. Madhavacharya declares that release is **to be** obtained by knowledge of "the four feet". These he names *Jnana*, *Kriya*, *Yoga* and *Charya*, for by knowledge, **by the** performance of ceremonial, by profound meditation, and **by right** conduct the soul is initiated into union with the Lord. In Tamil these are arranged differently. It is interesting to note the different forms that the words assume in Tamil. They are as follows: சரிதை (*sarithei*), **right** behaviour, கிரியை, (*kiriyei*), the performance of **religious** ceremonial, யோகம், (*yokam*), meditation, and ஞானம் (*nyanam*), knowledge. The Saivite Catechism of

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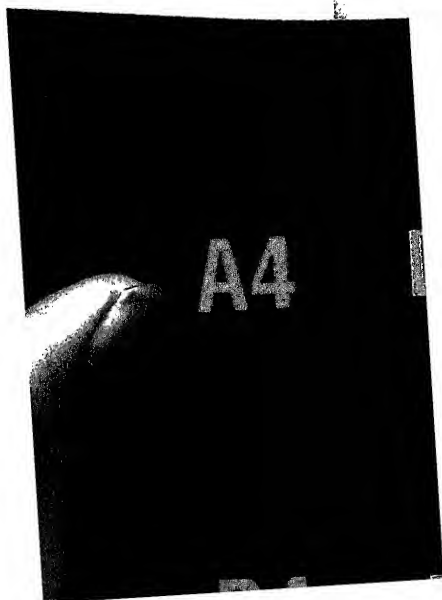
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Gnana "is the possession of that perfect knowledge of God, soul and matter (*pati, pasu, pasa*) which comes by profound study of the sacred books joined with the practice of asceticism."

And Arumugha Navalar adds: 'By *Sariya*, Siva's good world is gained, by *Kriya*, nearness to Siva, by *Yoga*, Siva's form. These three are the lower states of bliss. By *Gnana*, absorption or perfect union is obtained, which is the highest bliss.'

In the poems of Manikka Vasagar and Tayumanavar little is said about the precise process of release²⁵. In some passages the experience is described in terms that might almost be appropriate to a description of what evangelical Christianity knows as sudden conversion, but more exact observers discern stages in the emancipation of the soul, to which they give definite names, according as the soul is freed from the fetters of darkness, of deeds, and of delusion. The ordinary man living a life unenlightened by knowledge, crowded with activities, and taking



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phenomena for realities, is regarded as entirely immersed in the sea of sentient existence. Such men are the சகலர்²⁶, (*sakalar*), (from two Sanskrit roots *sa*, all and *kala*, a part). Those who have escaped from the snare of illusion (*maya*) and whose delusion has been overwhelmed by 'destruction' (Sansk. *pralaya*) are called *pralayakalah*; in Tamil *pralayakalar*. In the third class, that of the *vijnanakalah*, are those who, being free from *maya*, have also performed enough good deeds to counterbalance the evil that they have done. Their 'discernment' (Sansk. *vijnana*) has enabled them to escape all but 'darkness' (*anava*), the last tie to the interests of mundane life. Only those 'saints' (*bhakta*) who have received the grace (Tam. *arul*) of the Guru, can escape this darkness (Tam. *irul*) entirely.

The *Sarva-darsana-samgraha* adds two further distinctions but they may be omitted as unnecessary elaborations. As Madhavacharya says, "we are obliged to pass on through fear of prolixity."

It will naturally occur to the Western reader to ask what are the ethics of the Siddhanta. Such No ethics.²⁷ an enquiry ends in disappointment. There are many elaborate directions in the catechisms as to certain rules of outward conduct, and such sins as adultery and theft are prohibited, but as in all systems of thought where intellectual perception is exalted as the means of salvation, morals take a secondary place. Mental ability rather than moral worth is the condition of liberation.

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The substance of the article printed hereunder was embodied in a paper which he read before the Madras and Bangalore Missionary Conferences in March, 1910. It was later published in the Madras Christian College Magazine, Volume XXVII, No. 10 (April, 1910).

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Following this method, it is chiefly the Saivite literature which I attempt to describe, not because there is not an abundance of Vaishnavite literature which thoroughly deserves attention, but because it is the Saivite literature, which is most distinctive of the Tamil country, and Saivism is the living system which exerts the greater power to-day over the great majority of the best Tamil people. I shall make no reference to a large body of literature which is chiefly theological or philosophical, though much of that is devotional in character, but shall restrict myself to the

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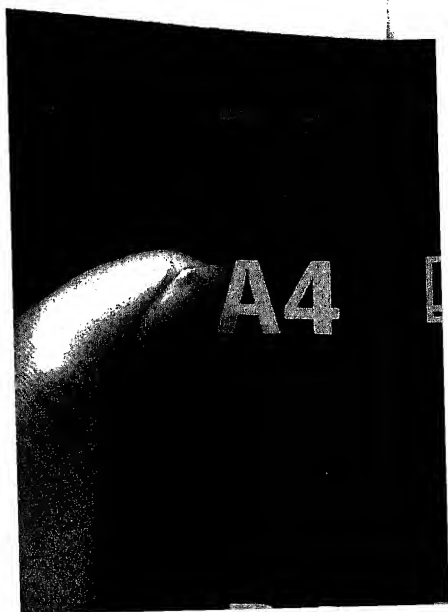
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The *Devaram* proper consists of seven collections of poems composed by the three great writers Sambandar, Appar, and Sundarar; but very frequently there is bound up with them a copy of the *Tiruvasagam* of Manikkavasagar. These eight collections are regarded as matching the Sanskrit Vedas, and are in fact called the Tamil Vedas. It is these songs which are daily sung before the idol in respectable Saivite temples throughout the Tamil districts, and a special class of Vellala priests called *Othuvār* is appointed for their recitation. The mere learning of them is held to be a virtue, and Tamil parents compel their sons to memorise them in much the same way as that in which children are made to learn Psalms.

We must first refer to Manikkavasagar, who is almost certainly the most ancient of the great Tamil poets¹. As to the date there is much controversy, but the members of the Tamil Antiquarian Society, a body which is doing very much research work into the past history of Tamil literature, seem to be fairly agreed in fixing him somewhere about the fourth century A.D. Since the publication of Dr. F. B. G. F. F. F.'s magnificent edition of the *Tiruvasagam*,



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when studied seems to yield no reference whatever to this incident.³ However, I presume that the story is really a symbolic representation of the fact that the divine Muses had touched the youthful lips. We are then told how the inspired infant went from sanctuary to sanctuary followed by reverent crowds, uttering ten stanzas in praise of Siva in every place which he visited. So he spent his years until he reached the age of sixteen: he must have used his time well, for he is said to have composed 10,000 hymns, and 19,000 lines of his poetry are extant to-day. At the age of sixteen, he married the daughter of a pious Brahmin called Nambandar. At the end of the wedding, a miraculous fire appeared in answer to the prayers of the bridegroom, who apparently did not wish for earthly married bliss, and all present, including the married couple, departed this life for heaven. Numerous miracles are recorded to have been performed by him, but we need not occupy our time with them here. That which is related of him, and which most probably has a solid foundation of truth underneath it, is that he was a great and successful opponent of Buddhism and Jainism in South India. We find that the tenth stanza of all his poems is devoted to a condemnation of those systems. There we probably have the key to the real significance of the Devaram hymn-writers in the religious history of South India. They came at a time when Buddhism had deteriorated; they preached Hinduism with fire and fervour, and it is to them more than to any others that the downfall of Buddhism is due. So thoroughly successful were they that to-day we regard relics of Buddhism in South India as interesting curiosities.

I wish I could reproduce some of these hymns in a translation, which would give any adequate idea of them, but it is impossible. They are songs, intended to be sung



to tunes which no longer exist, accompanied by instruments the exact description of which we do not possess. Much of their charm depends upon assonance, upon plays upon words, upon close knitting of word with word, upon intricacy of metre, almost as much as upon the substance. Take any well-known song or popular hymn in English, and endeavour to reproduce its meaning in a decent and careful English paraphrase, and you will have but a faint idea of the difficulty in the way of presenting the Devaram hymns in English. But it could doubtless be done by a literary genius, and I hope that some day it will be attempted. Meanwhile, in order to give some idea of the subject-matter of the songs, I add here one or two bald and very imperfect paraphrases which I have made. In some cases I have tried to give a little metrical form, but for many I have not had the necessary time and ability. In order to understand them at all we have to bear in mind the description of Sivan in manifestation which the Puranic stories have left with us, with the crescent moon, the snake, and the descending river Ganges in his locks, his throat black with the poison which to save mankind he drank from the churned sea of milk, his body smeared with ashes from the burning-ground, and clad in a tiger skin. The origin of these curious accessories of deity would be worth investigating. Dr. Pope thinks that we have in them a relic of "the pre-Aryan deity, half god, half demon, coming forth from the burning-ground where he holds his midnight orgies, dancing in the midst of his rabble rout." They recur constantly throughout the Tamil poems in striking juxtaposition to phrases worthily describing God's infinity and His grace.

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This is the substance of the stanza said to have been uttered by the little three-year-old as described above.

Devaram I. I

Thine ears are adorned with gems, bull-rider, thy
locks with the pure white moon.

Thou'rt smeared with ash from the burning-ground ;
O stealer of hearts, take mine.

With flowers I worshipped Thee many a day ; by Thy
grace I sang Thy praise.

For Thou and none else in Brahmapuram great hast
shewn thyself Lord divine.

Devaram Ist Thirumurrai, p. 125.

Cool moon and hissing snake and falling stream are
on His brow ;

Man-woman, great in grace, the eyes that never turn
from Him,

But worship ever in His house, shall look from far on
grief and sin,

For those shall flee away : good deeds alone will
dare come nigh.

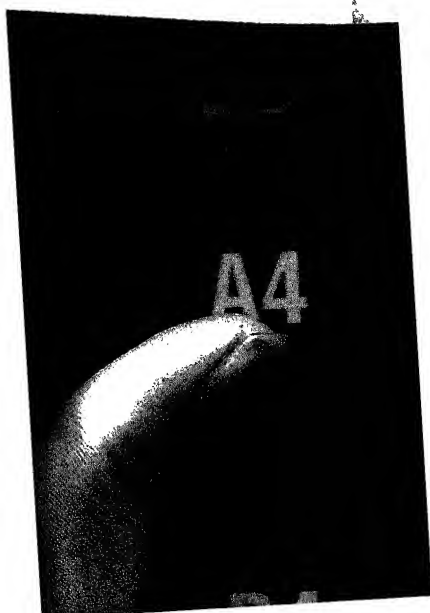
Devaram 2nd Thirumurrai, p. 135.

Flashing locks and glittering snake has the rider of the
bull,

Secret, everlasting scriptures are the sounding of His
voice,

Golden kondrai wreaths are round His poisoned throat,
in East Velur

Whoso fix on Him their minds forsake their deeds and
gain release.



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2) Tirunavukkarasar or Apparswamy

This poet was an older contemporary of Sambandar, who addressed him on meeting him as 'Appar' or 'Father,' and the name remained with him. The other names by which he is known are titles indicative of literary merits. It is interesting to note that he was a Vellala, not a Brahmin; also that he was converted to Jainism and afterwards reconverted to Hinduism by the power of his sister Thilaka-Vathiar, an unmarried female sannyasi⁴. He is said to have been subjected to a series of tortures by the Jain king of his country, but he miraculously escaped from them all, converted the king to Saivism, and then went on pilgrimage to shrine after shrine, singing divine praises in each place. Some of the miraculous deeds ascribed to him are of a very interesting kind, but would take too long to narrate here. He died at the ripe old age of 81. Of the 49,000 hymns said to have been composed by him only 315 are extant, and these form the second of the three collections in the *Devaram* or *Adangalmurai*.

Devaram 5th Thirumurai, p. 119.

Lord of holy writ, and Lord of them that read it,
 Lord of the mind, and Lord of the mighty austere,
 Lord from the beginning, Lord of earth and sea,
 Lord of all creatures, Thou very form of good.

O honey-sweetness, sweeter than the sugar-cane,
 O shining one, whose form is as the lightning
 O golden one, brighter than the kundri seed,
 O mine, nevermore will I forget Thee.

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No true devoutness is in my song ; Lord supreme
Yogi supreme,

How can devoutness grow in me ? O my lord, despise
me not.

Ancient of days, First of all, dancer creative in Tilla's
hall

Father, lo, to see Thy dance, I Thy slave have come to
Thee.

Devaram 6th Thirumurrai, 1st song.

O Precious one ; the Brahman's meditation ; inward-
ness of holy writ, subtle, uncomprehended, honey, milk,
gleaming light, king of the gods, pervading Indra and
Brahma, the fire, the wind, and the resounding sea, yet
greater than all, O Lord of Perumpattra Puliur, the day
when I speak not of Thee is as though I had not been
born.

3) Sundaramurti Nayanar

Apparswami is often called the servant of God, Sam-
bandar the child of God, but Sundaramurti Nayanar is called
the companion of God. But that term does not carry with
it a reverential connotation such as belongs to the title
'Friend of God' given to Abraham in the Old Testament.
Rather it gives full play to the whimsical and occasionally
unethical element in Hinduism which Europeans find so
difficult to understand.⁵ Sundarar's story, summarised,
runs as follows :—

Born of good Brahmin parentage, he was brought up
in a prince's palace, and when he grew up his father



Devaram 4th Thirumurrai, p. 30.

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Devaram 7th Thirumurai, p. 1. (Sundarar's first hymn.)

Currish many days I wandered ; then I never thought of Thee—

Mad and ruined ; yet Thou gavest grace I never had deserved.

South of Pennar's river bamboo-fringed in holy Vennainallur

I became, my Shepherd, Thine, and Thine for ever will I be.

Now, O Lord my mind can ne'er forget to think and think on Thee

For the holy Vennainallur became the haven of Thy grace

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South of Pennar's shining stream, rolling down its
gold and gems,

I became, my Mother, Thine, and Thine for ever will
I be.

But I fear the future births ; old age I fear, Lord of the
bull ;

I am foul and many a lie I speak ; yet mark me for
Thine own,

For in holy Vennainallur, south of Pennar's wooded
stream,

I became, my Lord, Thine own, and Thine for ever will
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Devaram 7th Tirumurai, p. 9.

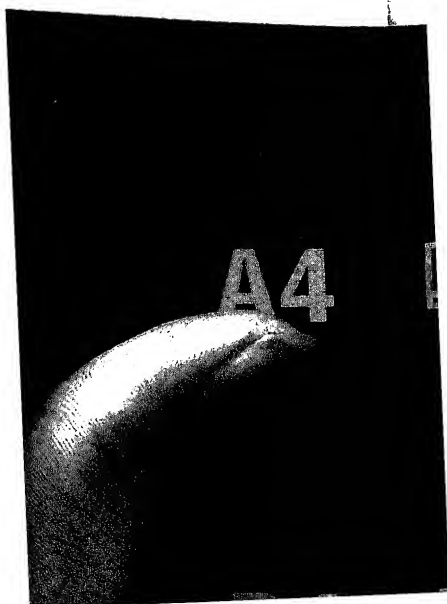
You may come on your elephant fierce, and crowds of
the great may attend you ;

But at death you will go out alone ; this truth fix firm
in your mind.

O change not your thoughts from the Lord ; come
hither, all men of good will,

In Ethir-kol-padi take refuge, the temple of God our
great sire.

So far I have spoken of the great names of ancient
Tamil literature. The place assigned to these songs in the
ordinary temple worship is sufficient evidence of the esteem
in which they are held by Tamil people, and yet I venture
to think that it is not this literature which exerts the
greatest influence over Tamil people to-day. Far more
commonly quoted and read are the works of some of the
more modern writers such as Tayumanavar or Pattinattu
Pillay, to the consideration of which we now proceed. I
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His story is full of interest for us, telling how he forsook all that he had to follow the light that he saw. He was a rich merchant named Tiruvengadar Chetti in the fifteenth or sixteenth century⁶ in the Tanjore district, and owned ships which did a flourishing sea-trade. Once after he had received news that his boats had all foundered, they were sighted laden with gold off the shore, and full of joy he ran down to the beach to meet them. During his absence Siva disguised as a sannyasi went to his house and begged alms. His wife told him to wait till her husband's return. At that he gave to her a broken eye-less needle tied up in a rag with a note bearing a couplet the meaning of which is—"No ill-gotten wealth, no miser's hidden treasure, nay not even an eye-less needle will serve a man at the long last". The sannyasi bade her give this to her husband on his return, which she did. The husband accepted this as a divine call to the religious life, forsook all his riches and his home, and for the rest of his days wandered from place to place as a religious mendicant, and sang the praises of Siva who had saved him from a worldly life. He seems to have spent his later years in Tiruvottiyur six miles from Madras, where a rich growth of legends has accumulated around his name. At his death he is said to have been changed into a Siva-lingam, which is the object worshipped at a temple dedicated to him. I have visited the temple, and the continual stream of worshippers, each bringing his offerings, and the groups of pilgrims, some from Tanjore, with the flourishing well-kept appearance of the temple generally, bear testimony to the place which Pattinattar holds to-day in the popular imagination. Unfortunately one did not find the people around the temple possessed of any intelligent understanding of

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Pattinattar's poetry is full of strong and pathetic statements of the uncertainty of human life, and of the folly of the pursuit of riches. He has a noble conception of God, and trusts in one God alone, though recognising the existence of others. Like most of the Tamil writers he is convinced that God graciously took a human form in order to deliver him from bondage to the world and he is full of a sense of the grace of God, and of his own unworthiness. Probably the parts of his poetry which are least acceptable to us are his verses about women, and his strong denunciation of the human body as a foul and vile instrument of evil⁷. He could never have written what he has done on this point had the mere possibility of a true divine incarnation ever dawned upon him. There are traces in his book that at one time he had formerly been immoral, and that he still felt temptations to immorality, and also to anger when he was refused alms. But that only deepens the impression which a study of his works leaves with us, that here was a true and living soul striving after God with an intensity which may well make some of us ashamed.

Tiruvekamba malai, 28.

For the fault of my speech and the wrong of my
thought,

For the sin of the sight of evil deeds,

For my wicked hearing of harmful books,

For this and for all, O Kanji's only Lord,

Graciously bear with me.



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Tirutillai (4,p. 59)

Lest I run and toil for naught, and leave the good
 To join the men of lying words ; lest hot with wrath
 I fail of good, but grow too full of anxious cares,
 O Sithambaram's Guru, grant to me Riches of grace .

Tirutillai, 5.

Lest my hand grudge help, and tongue speak evil
 things,
 Lest sins o'erwhelm, soul sleep, and leaving Thee,
 I serve Thee not, but join the crew that love not Thee,
 O Sithambaram's Guru, grant to me Riches of grace.

Tirutillai, 13.

Your wealth and your prosperity will leave you in your
 house ;
 Your weeping gentle women will leave you at the
 street ; sobbing sons
 With hands upraised will leave you at the burning-
 ground ;
 But the merit and the evil of your deeds will follow
 after you for ever.

Pothu, 21.

Aim thou at the foot of the Guru ; in thy mean body
 Have no faith, see in it a puppet play, think thy relations
 To be the market crowd that soon will scatter, and
 your wealth.
 To be the water spilling from a pot overturned. O soul
 of mine, This is the teaching for thee.

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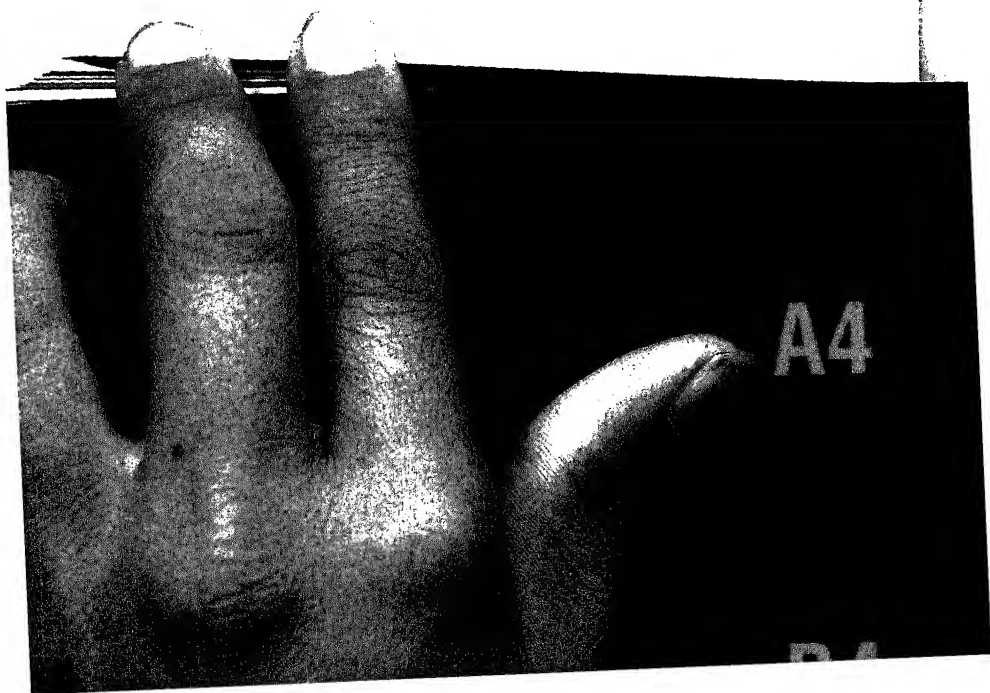
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To what end is thy smearing of ashes ? To what end
thy continual bathing ?

Thou know'st not second birth, and all the loads
Of myriad mantrams in the scriptures tell thee naught.
Finding no ford in life's river, thou'rt swept in peril
away.

The other great poet of this middle period whose words are constantly on the lips of Tamil people is Tayumanavar. He is no Saivite, but a Vedantist, and is regarded by some Tamilians as teaching philosophy by means of his poems, but it is the religious interest in them which is decidedly predominant⁸. He was born at Vetharanim in the Tanjore district about 180 years ago as the son of the chief manager of the then King of Trichinopoly's estates. In his youth he is said to have sat at the feet of a Guru named 'Mauna' or Silence, and his poetry is full of references to this Guru. I would hazard the conjecture that this may be a poetical way of saying that he learned his deepest lessons in silent contemplation. On the death of his father, Tayumanavar was called upon to take his place in the King's household, which he did out of a sense of duty until the King's death some years later. After the King's death it became clear that the young widowed queen was enamoured of Tayumanavar, whereupon he quietly left the city and withdrew to Ramnad to his elder brother's home. Pressed by his brother to marry and lead a domestic life he consented, and married a girl there. But his wife died ere long and Tayumanavar renounced his household, and led a wandering mendicant life. He seems to have conceived of God as a burning mass of Light and Love, whose grace is the real cause of



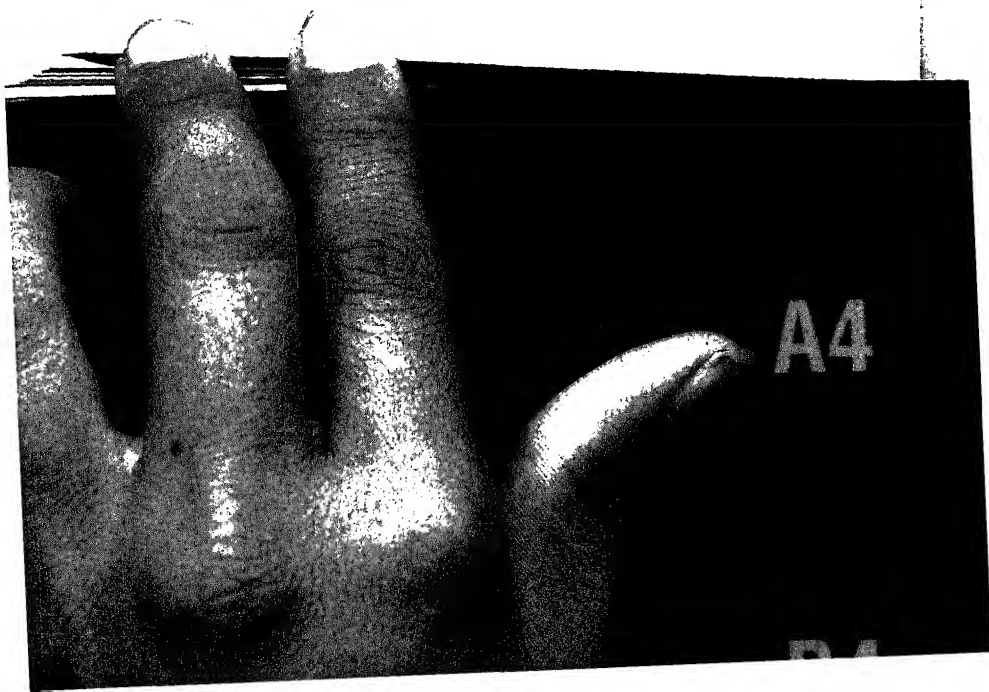
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The other great poet of this middle period whose words are constantly on the lips of Tamil people is Tayumanavar. He is no Saivite, but a Vedantist, and is regarded by some Tamilians as teaching philosophy by means of his poems, but it is the religious interest in them which is decidedly predominant⁸. He was born at Vetharaniam in the Tanjore district about 180 years ago as the son of the chief manager of the then King of Trichinopoly's estates. In his youth he is said to have sat at the feet of a Guru named 'Mauna' or Silence, and his poetry is full of references to this Guru. I would hazard the conjecture that this may be a poetical way of saying that he learned his deepest lessons in silent contemplation. On the death of his father, Tayumanavar was called upon to take his place in the King's household, which he did out of a sense of duty until the King's death some years later. After the King's death it became clear that the young widowed queen was enamoured of Tayumanavar, whereupon he quietly left the city and withdrew to Ramnad to his elder brother's home. Pressed by his brother to marry and lead a domestic life he consented, and married a girl there. But his wife died ere long and Tayumanavar renounced his household, and led a wandering mendicant life. He seems to have conceived of God as a burning mass of Light and Love, whose grace is the real cause of



all that transpires in the universe. His poems are wonderfully attractive in the original, especially those in the form of kannis, *i.e.*, polished couplets each complete in itself concisely and powerfully expressing some particular truth or sentiment.

His opening song is very majestic, and the following is a paraphrase of it :—

Who is He of whom you cannot say 'Lo here, lo there',
who shines everywhere the perfection of bliss, filled with
grace ?

Who is He that like the atmosphere graciously condescends to dwell in all his myriad worlds, spreading among men, the life of their life ?

Who cannot be touched by word or by thought ?

Who is He concerning whom the multitudinous sects pursue one another in every place with warring cries of 'Their God', 'My God' ?

Who is He about whom is contention sore ; yet He is the spirit all-powerful and the bliss never-ending ?

Who is He with whom is neither night nor day ?

He it is who sweetly mingles with the mind of devotees. All that we see is His form. Let us think of Him as He is revealed in the form of Silence, and worship Him with folded hands.

I give here a short poem of the class just mentioned, which bears for a title the pathetic question "Is there not ?" which forms the refrain of each couplet. It is the cry of the soul for a peace which the world cannot give.

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I give here a short poem of the class just mentioned, which bears for a title the pathetic question "Is there not?" which forms the refrain of each couplet. It is the cry of the soul for a peace which the world cannot give.

1. Naught know I, in deep dark of error shrouded ;
But Lord, hast Thou no wisdom lamp for me ?
2. Light of my eyes, is there no flood of glory
For me, when, never moved, I cease from deeds ;
3. My knowledge ended, hast Thou no contrivance
That with Thee only I should rest in peace ?
4. Lord, worse than dog am I, is there no magic
That will bestow on me Thy form of bliss ?
5. I think this flesh is I, is there no secret
For me to change to Thee, and so abide ?
6. O form unseen, is there for me no teaching
That day and night I may, be joined to Thee ?

The following are a few stanzas from a long poem of similar
title, bearing the title "Lord of all" :

- 4 Great river-flood of bliss, unsating sweetness
My king, Thou wealth of silence, Lord of all.
- 5 "Who knows Thee ?" cry the scriptures never-ending
Great wisdom, bliss abundant, Lord of all.
- 6 O light in hearts of speechless saints increasing,
O shoreless sea of bliss, O Lord of all.
- 7 North, South, East, West, Thou'rt there, yet art
within me,
A fount of honey'd bliss, O Lord of all.
- 8 Pearl, coral, pure gold-shining radiant glory,
Thought, knowledge, in my mind, O Lord of all.
- 9 My vision, longing, horn of plenty, wonder
Of bliss, full heaven above me, Lord of all.

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- 14 O love abounding, who did'st come to save me,
O bliss abounding, king, O Lord of all.
- 127 Thou gav'st Thyself redeeming me, what profit
Had thy grace in me, Father, Lord of all ?

Tamil poets like to figure the soul as a bird, and I cannot refrain from adding a few lines from a poem in which the author in each refrain addresses his soul as his "parrot green."

- 3 Soul of my soul, the Wondrous, will His bliss
Come nigh to sinful me, O parrot green ?
- 4 Unknown to all, in secret bid my Lord
To visit sinful me, O parrot green.
- 5 My tears like rivers flow ; grief wastes my frame ;
And why hast thou not told Him, parrot green ?
- 6 Foul garb is mine, but will the king endue me
With heaven's pure raiment blissful, parrot green ?
- 8 No town, no name, has He, no friends, nor kindred,
And how will He know me, O parrot green ?

And last, as an example of quite a modern poet, let us take Sithambaram Ramalingam Pillay or Ramalingaswami as he is commonly called. He was born in 1833 in a village in the South Arcot District, but his father died when he was three years old, and he was taken by his elder brother to Madras, where he spent the years of his youth.

In due time he married, became a teacher, and had many disciples in Madras. At this time he was a zealous Saivite, and made pilgrimages to most of the famous shrines, writing at them songs which form the first five Tirumurai, or sections, of his collected works. But he

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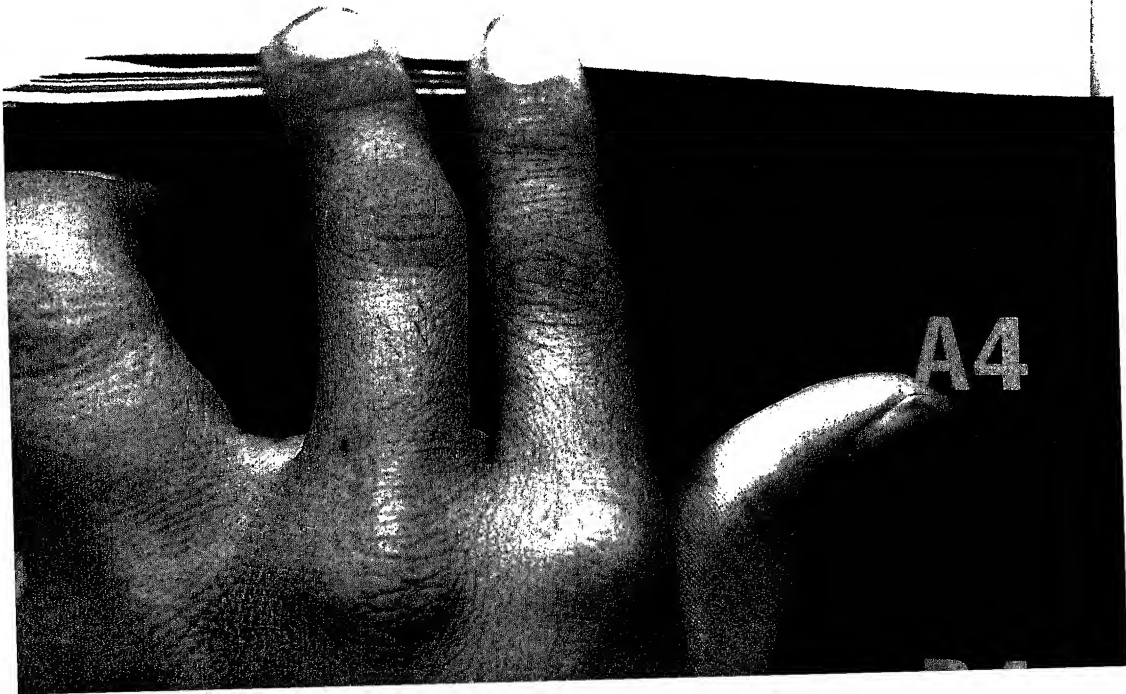
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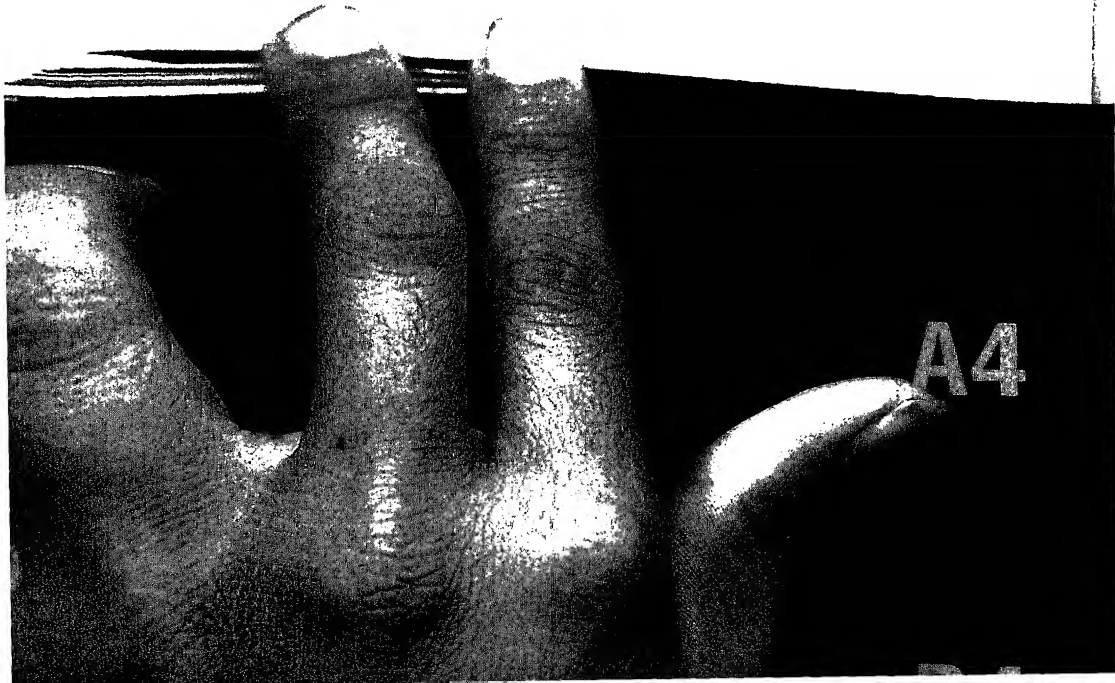
must have been an original thinker, and was unable to remain a pure Saivite. He gradually became a kind of Tamil Brahmoist, and began to teach what he called the Samrasa-margam, or essence of all religions. In 1868 he is said to have laid the foundations at Vedalur near Sithambaram of a new kind of temple, which was to be in three portions, one portion reserved for works of charity to the poor, the next for preaching to the public, and the third for more private teaching of disciples; no offerings more gross than that of incense were to be permitted in this temple. Unfortunately the subsequent history of this interesting project is not available. In 1874 he disappeared from his house, and nothing clear is known about his death.

He was a great opponent of caste, of sectarianism, and of idol worship. He was not a Vedantist, for he regarded the world as real, but limited and absolutely dependent upon God. He used Saivite terms, but always with some allegorical and spiritual significance; for example, the sport of deity which he refers to is plainly merely a term for God's creative activity. He wrote a great essay in prose upon the subject of 'kindness to all living creatures, a subject about which he felt very strongly. No Tamil poet expresses more forcibly than Ramalingam the sense of sin and of the grace of God in salvation. He firmly believed that God had come as a Guru to save him. One day, he tells us, when he had fallen asleep in hunger of body and longing of soul, God came to him in the form of a Guru, and gave him rice for his hunger, the gift of sonship for his soul's longing, and the understanding of the Samrasa-margam for the good of the world at large. He had a very strong missionary spirit that made him desire the salvation of all mankind. He preached moreover a doctrine



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of the second coming of the heavenly Father, and said that bodies should not be burned but buried, in hope of a coming Resurrection. The following are paraphrases of stanzas taken almost at random from his works :

p. 670(8).

One light alone, in earth and sky, is shining ever bright,

In earth and sky, in all beyond, within and yet without,

Transcending our 'within, without,' and yet pervading all,

In inmost mind it shines and drives the darkness all away.

All the world knows it ; know'st not thou, my friend,
the only light ?

The truth of all the sacred writ, 'tis this, and only this.

p. 549 (7).

Caste, sect and creed, I have done with them all,
Shastras I have forsaken as dung.

Justice and constancy, truth, bliss eternal,

First, last, and midmost, what is it all ?

All is the radiance of glorious grace.

All I have sung, friend, thou knowest so well,

Why need I sing it to Thee o'er again ?

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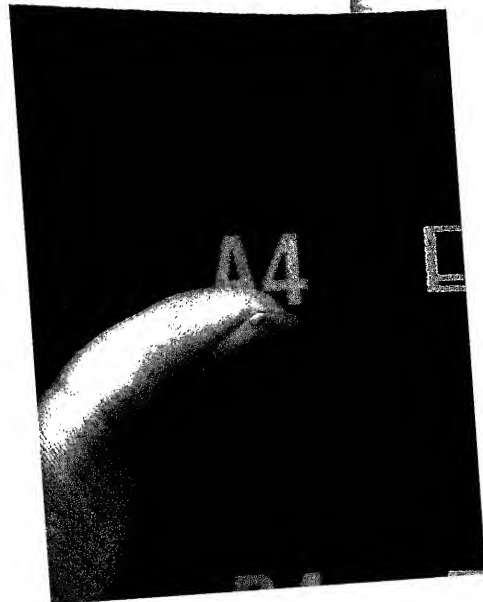
Hard, deceitful-minded, yea, evil, stony-hearted,
 Like fruitless male-palmyra my useless body stands.
 An ape, a wretch, naught know I of constancy un-
 swerving,
 But fast in bondage am I. Like poisonous mango tree,
 In evil branching outwards, I've calmly chosen wrong.
 Then how cans't thou choose me, O dancer, what am
 I to Thee ?

p. 523 (1).

My earthly body, spirit, wealth, I give them all to
 Thee ;
 No mite among them all I keep, there shall be naught
 my own.
 Thy glorious nature, radiant garce, wilt Thou not yet
 bestow ?
 Or wilt Thou further try me, Lord, Father, what can
 I do ?
 For I Thy slave do not discern the leading of Thy will.

p. 563 (7).

Shail I forget Thee ? ne'er could I forget,
 Forgetting Thee I could not live an hour ;
 Wilt Thou forget me ? Then what could I do,
 O whither could I turn, to whom complain ?
 O Father, kinder far than earthly sire,
 Shouldst Thou forget, Thy grace that gave the world
 Could ne'er forget me. Therefore I abide



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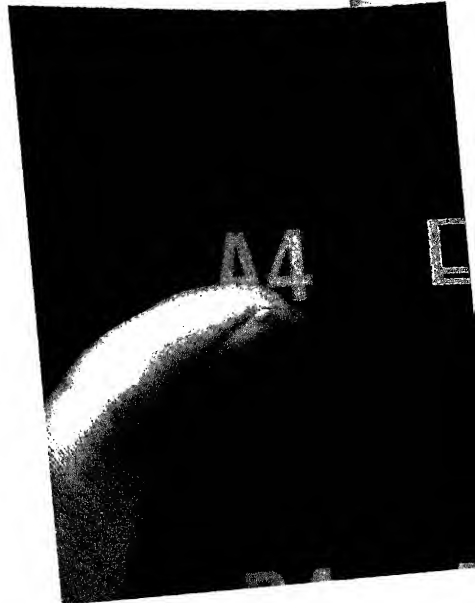
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p. 635 (10).

For me is no more toil or care, no anxious fears for me,
No re-birth's law has power o'er me, no sleep or
pain or death,

Disciple of the Lord am I, I wear the title clear
Of child of the assembly's Lord, child near and dear
and true.

Enough the meed of penance old has yielded harvest
rare.

p. 577 (39).

O Gladness that gladdenest the learned and the fools,
O Eye that givest sight to the seeing and the blind,
O Might who givest strength to the mighty and the
weak,

O Constancy unswerving to the evil and the good,

O Blessing that blessest both gods and men.

O Sivan who sportest in creation for us all,

My king, wear Thou in grace the garland of my song.

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- 1 Maanickavasakar is the last of the Samaya Kuravar.
- 2 The milk of Gnosis was given to the divine child by Mother Uma.
- 3 The evidence for the theophany is implicit in the hymn. Again the verse beginning with the words : "Pothaiyaar porkinnatthu . . ." bears eloquent testimony to this divine event.
- 4 Tilakavatiyaar was not a female sannyasi. She was a tapaswini of unexampled greatness.
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5. KNOWLEDGE AND CONDUCT

According to Saiva Siddhanta

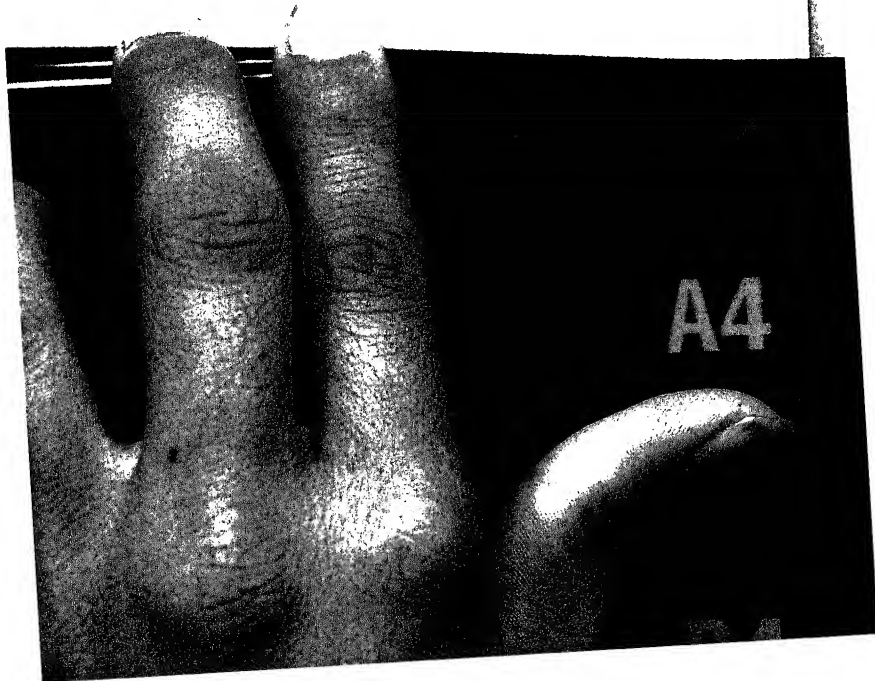
A. RAGHAVA AIYAR

[Though A. Raghava Aiyar is a cognoscente par excellence of Saiva Siddhanta, little is known about him. From his writings, it can be inferred with certitude, that he was a scholar of a superior type. It is unfortunate that writers in English on Saiva Siddhanta, have so far made no reference to his writings. Two of his articles are included in this anthology.

The article, re-printed here appeared in 1911 in the Christian College Magazine. The succeeding article: Saiva Siddhanta or Suddha Advaita also appeared in the Christian College Magazine, in two instalments.

For us, Raghava Aiyar is a discovery. But what a discovery! We salute this scholar. We also promise the reader that we will earnestly endeavour to trace his writings and include them in Volume IV. Aiyar's articles are to be read and re-read with pleasure and profit. Ed.]

Before entering upon the more special subject of the present article, it may be useful to summarise what has been said in two previous articles regarding the metaphysical groundwork of the Siddhanta. The starting-point of the system consists in a recognition of the transitory and unsatisfying character of the world of experience. The world as we know it, being imperfect, is declared to be *asat*, and God is postulated as the *Sat* or ultimate reality, that is, as the one home of perfect satisfaction. The conception of experience or life is also analysed and this leads to the recognition of *chit*-beings or souls or subjects of



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experience. The element of struggle and defect in this world of souls casts doubt upon the value of life as they experience it. Their lives, that is to say, are *asat*; but the souls themselves, it is held, learn gradually the unsatisfyingness of their earthly experience and come to attach themselves to God or *Sat* instead of to the world. Thus the souls are, all of them, dependent spiritual beings whose lives grow in value or reality in proportion as they draw closer to God. This is why the souls are said to be *sat-asat*. Their dependence on the *asat* realm must be surrendered if their lives are to show evidence of possessing any permanent value. The *asat* realm itself is real though contingent. It is not illusory or fictitious but only a reality of a low order. "Neither waking experience nor dreaming experience need be called unreal (illusory); both are fruits of *karma*" (*Sankalpa-nira-karanam* 4). There are thus degrees of reality and a continuity of experience in all of them. The lower is an indication or glimpse of the higher. The unstable reality of the realm of *maya* is itself an indication of, and a stepping stone to, the full reality of a life in God. The highest reality or *sat* is the *chit* or God, including all the *chit*-universe or souls. Thus the Saiva Siddhanta comes close to Personal Idealism in the West, especially in the form in which it appears in Howison's *Limits of Evolution*.

We may now proceed to a consideration of the two important problems of knowledge and conduct. Knowledge necessarily implies a knower, a *chit* or spiritual being, either God Himself or the souls through Him. God is eternally and independently all-knowing, but the soul, though capable of knowledge, is at the same time subject to *anava* and *karma*, and so is actually enabled to know a little only through the help of *maya*. It knows things only one by one discursively. It is liable to forget what it has once learn-

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ed though it can be reminded of forgotten things. Rarely does it know the nature of itself the knower. It is thus not an independent centre of knowledge. It is only capable of acquiring knowledge when taught (*Sivagnana-siddhi* II, v. 3). God alone, who is eternally all-knowing, can know the needs of all souls and enlighten them accordingly, (*Tiru-Arul Puyan* v. 2). The soul is thus essentially a dependent knower or learner.

The means by which God imparts knowledge to us in our present state are "our internal organs, our senses, our bodies, the objects of our enjoyment,¹ the Scriptures, and our fellow-beings" (*Sivagnana-siddhi* II, v. 4,5). Without the help of these means the soul does not know anything in its present state. The Siddhanta school does not hold that stripping from the soul in its present state its 'internal organs', 'senses', etc., would make if anything but (as in deep sleep) a bare potentiality of what it is now. (*Gnana-mrutam* '10). Any further development, intellectual or moral on the part of the soul is possible only through the means which God has chosen for its education.

It is usually said by the Siddhanta writers that the soul is competent to know only the infra-soul, the *asat*; nevertheless, it is recognised to be quite possible for the soul through God's grace to share fully in His omniscience. Knowledge of the *asat* realm is called *pasa-gnana*. At such a stage the soul is not in a position to know either itself or God, that is to say, is not yet capable of *pasu-gnana* and *patti-gnana*. *Pasu-gnana* comes when the soul learns to distinguish itself as *chit* from the lower realm of *achit* and *asat*. *Patti-gnana* is a still more difficult attainment. What we know through the aid of our 'internal organs', 'senses', etc., cannot be the highest possible knowledge. All such.



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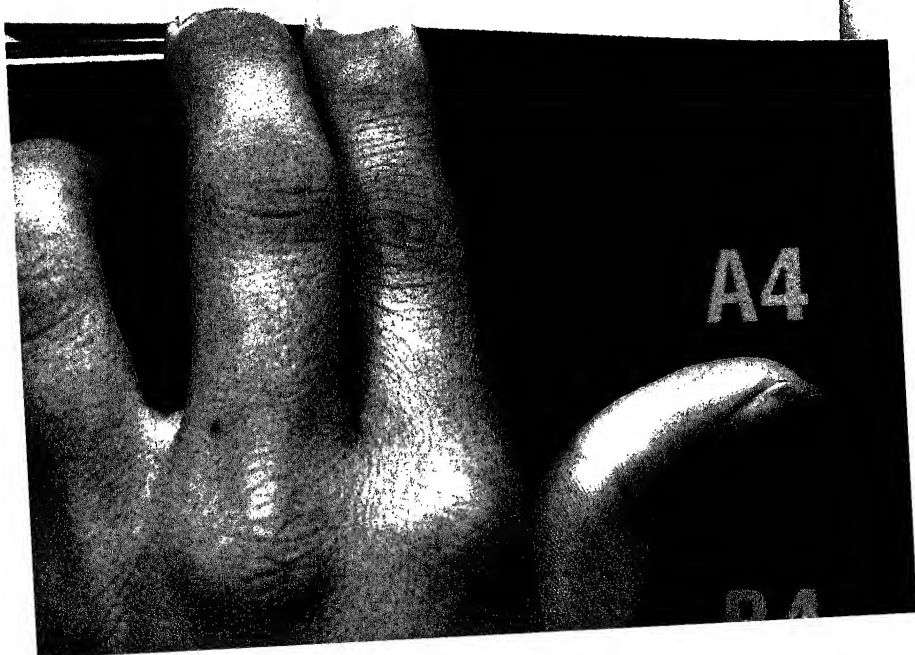
objects of knowledge are *asat*, even as our bodies, senses, etc., are *asat*. (*Sivagnana-bodam* VI. a. 1; *Sivagnana-siddhi* II. vi. 2). What we know at such a stage may be symbolical of the highest but cannot be itself the ultimate reality. Nor, on the other hand is God unknowable, because such an entity can be of absolutely no value to us. It can never unite with us nor can we ever become one with it; it cannot in any way affect us, and so it is an empty fiction. There can be strictly nothing that the knower (soul) cannot know (*Sivagnana Siddhi* II. vi. 4,6). Hence arises a dilemma or 'antinomy'. What we know in our present state is not the ultimate reality; what we cannot know is no reality for us. The only way, then, of knowing God is 'to see Him not with our mortal eye but with the eye of His grace.' He cannot be known unless He chooses to reveal Himself. So long as we seek to know Him by our own effort, we are doomed to failure. Nothing that exists is alien to God; He abides in our intelligence, co-operates with us even in our thinking, and cleanses us of all pride of 'I' and 'mine' both in knowledge and in action. (*Sivagnana Siddhi* II. vi. 8.) Hence He can never be really known to any one who attaches an independent value to himself as knower or doer. The true relation between God and the soul is the *advaita* relation which must be realised before any man can be said to know God or even himself. *Advaita* means *unanimity* between God and souls. He who realises himself in God as the fountain of all knowledge has transcended his petty individuality and is therefore said to have outgrown "his ignorance as well as his knowledge." (*Sivagnana-Siddhi* II. viii. 30.) Not that the full effulgence of Divine knowledge does not enlighten him, but that he

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The object of knowledge is *asat* as noted above, because the instrumentality of *maya* through which such objects are known is itself *asat*. In other words, whatever may form the object of consciousness is bound to be contingent, and the duality of the subjective and the objective in consciousness must be transcended. The knower, it is said, must "merge himself in God, the *Gneya* or Object of all knowledge." Self-consciousness must pass over into and become indistinguishable from God-consciousness. It is only in such a transcendence of the duality of ordinary experience that, according to the Siddhanta, we come face to face with the imperishable reality.

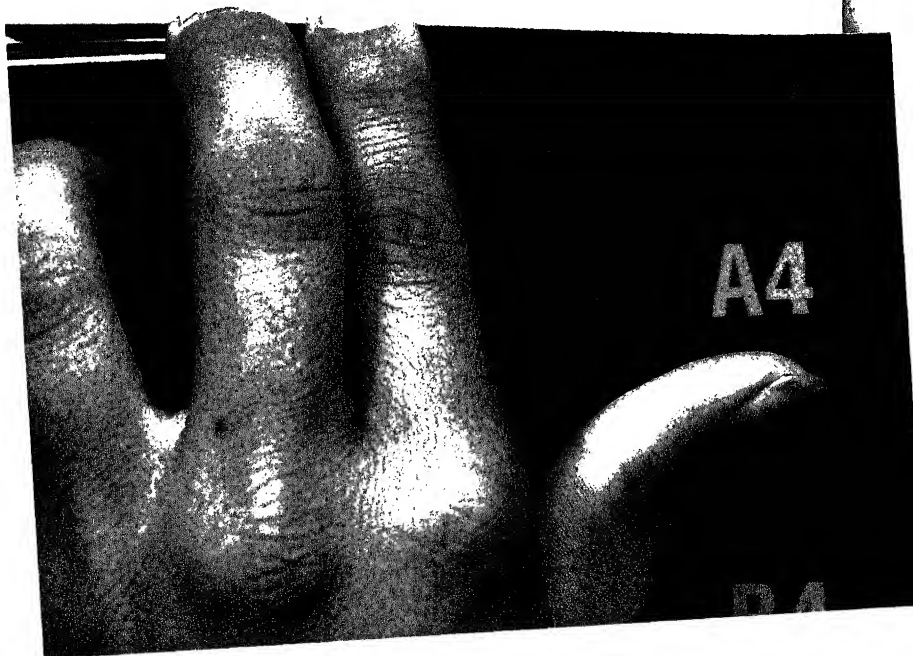
The question of the criterion of truth invites attention next. Perception, inference, and the word of authority, (*agama*), are the three usually recognised *pramanas* or sources of evidence. Here is a concise list which is a considerable reduction of the lists of *pramanas* offered by other systems. These *pramanas* are good enough for most of the practical concerns of life. But in a strictly critical estimate, none of these can be a thoroughly satisfactory criterion. Our experience is woefully discordant and unsatisfying. What is vouched for by the word of authority is sometimes glaringly opposed to the evidence of perception and inference. At other times what claims to be a truth based on the Scriptures, is neither confirmed nor contradicted by perception and inference, and so on. Consequently, there are no absolutely reliable truths, immutable and unassailable, as far as the struggling souls are themselves concerned. Though truth as it is for God may be immutable and all-satisfying, for the souls themselves truth cannot be a sim-



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datum, and there is the necessity for a search after it. The Siddhanta system would no doubt claim that Scriptures, being Divine revelations, are in themselves available, though our apprehension of them is very likely taken. The goal of all thought is, however, evidently fitted to be at once *datum* and *quaesitum*; truth as it is for us, is given in the Scriptures, but for the countless souls, it is only an ideal. This ideal would be attained only when all the three *Pramanas*, perception, inference and testimony, are seen to dovetail into one another, that is, when they are all embraced and ratified by a personal realisation of the goal of life. Then alone does full enlightenment come; all doubts are cleared away and every problem solved. Now, in such a realisation the discursive intellect of man is taken up into an intuitive, immediate and certain knowledge of reality. Such knowledge is not dubious and faltering. The direct operation of Divine Grace supersedes the knowledge received through *maya*, and the person who possesses such knowledge is the *gini* or seer.

From the Siddhanti's treatment of the problem of knowledge, we turn now to consider his treatment of the problem of conduct. Without Divine co-operation, no conduct whatever, either good or evil, is possible any more in knowledge would be. The *good* means conduct which strengthens or is helpful to the soul; the *evil* means conduct which is otherwise (*Sivagnana-siddhi* II. ii.13). Forbearance, charity, truthfulness, and other virtues form good *dharma*, that is, they are deeds helpful to the doer as well as others. (*Sivagnana-siddhi* II. ii 23). And if for a sanction to these individual and social virtues a man adds the religious virtue of adoring the Deity he loves, the Lord will strengthen him in His grace (*Sivagnana-Siddhi* II. ii. 24).

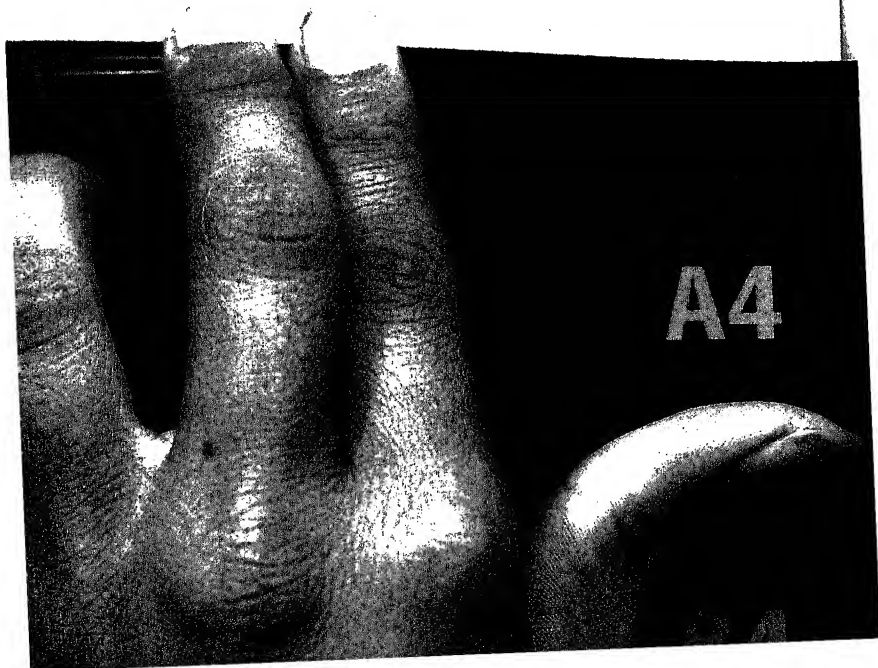
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"Whatever God one may worship, it is God Siva that really helps" (*Siddhi* II. ii. 25), because He alone is God, all the other so-called gods being only souls like ourselves and unable to do anything without the Lord's help. Thus the soul is led in due time to the one God and all good comes to centre in Him (*Siddhi* II. ii. 27).

Good deeds take us nearer and nearer to God, evil ones farther and farther from Him. There is thus a vital distinction (*Siddhi* II. viii 31) between good *Karma* and evil *Karma*. Although it is said that all *Karma* must be transcended, yet the two are not on the same level. The evil deed strengthens the tendency to evil and drags the soul down, but the good deed strengthens the tendency to good and leads the way up to the highest good, namely, God. Still, even in the meanest soul God has not left Himself without a witness. The education of the soul consists in passing from a superficial identification of its activities with the animal body and its concerns to a deeper conception of life as that of a person or self in a society of its kind, and in a further passage to the realisation of the absolute dependence of such a person on God. The first stage represents animal life, where there is hardly any moral good or evil; the second stage represents the struggling moral life of man, good and evil in very various degrees; the third and the last stage is the harmonious ethico-religious life of the saint and the liberated soul.

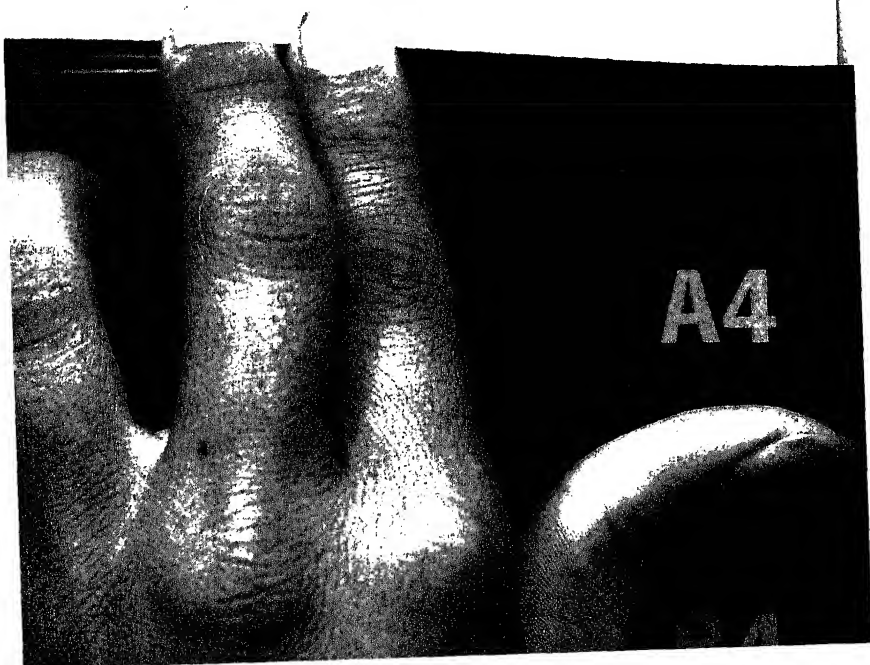
It is erroneous to think that the principle of *karma* gives no room to any vigorous ethical life. This principle only indicates how, as a matter of fact, our thoughts, words, and deeds tend to work out in the course of experience. But what we ought to think, speak and do the principle of *karam* does not in the least presume to tell us.



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If It tell us anything by implication, it is that the souls are free agents whose deeds, once they have been done, have such and such natural consequences. "The sacred Scriptures are His commands, and hell is only the prison intended for those who do not keep to his commandments" (*Siddhi* II, ii, 30). The working out of *karma* is not simply the blind fulfilment of a law, but is intended directly for the education of souls. We are never altogether the slaves of *karma* although this is a real factor in the shaping of our lives. It is sometimes said that the whole of our present life is pre-determined to the minutest detail by *karma*. This, however, is not warranted. More than of anything else, Siddhanta writers are sure of the soul's ability to overcome *karma*, because such *karma* is expressly an outcome of the soul's own past activities. Further, though *karma* may determine that particular sphere of activity within which a soul shall move, choice within that sphere is still admitted. All the moral forces of life apply just here. Certainly, principles of conduct cannot be derived from any set of natural laws. To expect guidance for conduct directly and solely from the principle of *karma* would be parallel to Herbert Spencer's attempt to work out a system of ethics, based only on the law of evolution. It may be contended, therefore, that for positive guidance in the ethical realm we are referred not to the principle of *karma* but to the injunctions contained in the laws of Manu, etc. As a further stimulus to practical life, it may be noted that, according to the Siddhanta, there is no inexorable predestination of certain souls to an unquenchable hell, of other souls to an endless bondage on the wheel of life and death, and of still other souls to salvation and beatitude.

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The freedom which consists in the ability to break up

old habits by degrees and to develop new lines of activity is certainly quite within the range of Siddhanta thought. The reason why it is not expressly dealt with is that the Siddhanta is particularly concerned with only one variety of freedom, and that is the freedom gradually to overcome all the bonds of life and attain to salvation. This is the only real freedom according to the school, because all the other cases of so-called freedom are only changes from one form of bondage to another and therefore do not deserve the name of freedom. We are certainly responsible for the misuse of the real freedom which we possess of striving to liberate ourselves from the bonds of life as best as we may. Says Umapati in *Potri-pahrodai*. "Yama would ask the soul after its separation from the body, 'O sinner, have you not yet striven for deathlessness?'"

The souls have to bear their own burden of merit and demerit as long as they are not God-centred in all their deeds. They are themselves answerable for their deeds. They cannot shift the burden on to God as long as their actions are based on their own pseudo-independent choice and not on a realised oneness of their lives with that of God. It is thus that all *karma*, good or evil, is bondage, whether in the present or in a future life. Good *karma* is an action that strengthens the soul or helps it on to its goal. Nevertheless, it falls short of the action of a liberated soul inasmuch as the soul doing *karma* has not yet overcome the sin of considering itself a distinct and independent source of activity able to do good or evil on its own account. Good *karma* is thus itself a bond; nevertheless it points out by means of its consequences the path to salvation. Good *karma* will gradually result in our being placed in the best of surroundings and within reach of the sacred Scriptures, whereby we may come progressively to realise

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As one phase in the process of liberation stands what, from the standpoint of the soul, is called the "balancing of good and evil karma" *Siddhi* II. iv. 40, viii. 3 ; *Tiru-Arul-Payan* VI 1). The expression is no doubt unsatisfactory inasmuch as it puts good and evil *karma* on the same level and tends to ignore the important distinction pointed out above. Nevertheless the meaning of the expression is, looking upon both good and evil *karma* as bondage, while liberation means transcending all *karma*, that is, all actions good or evil, prompted by self-seeking motives.

Another phase of the process, looked at now from the standpoint of *pasa* is called the "maturing of *mala*." It is explained to mean the cessation of all misery due to *pasa* or bond. Just as a fruit when it is ripe ceases to have any contact with the tree on which it grew, even so all *pasa* falls off the soul in due time. It no more hurts the soul. Instead of subjecting the soul to its misery, it is now mastered by the soul with the aid of the Lord. The world which often aggravates the misery of bound souls turns out to be the very home of the Lord, evoking the God-inspired lives of saints.

A third phase of the process, considered next from the side of the Saviour, is called the "impressing of *sukti*" or manifestation of Divine grace. Divine grace is no doubt essential to all life whether freed or in bondage, yet it is not so explicitly present in bondage as in the realm of freedom. It is present in its purest form in the lives of the liberated ones, permeating them through and through with Divine felicity.

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Again regarded from the side of the Saviour as operating through a fitting soul, the process exhibits a fourth phase called "the vision of the good guru." Divine grace not only works directly upon the soul to be liberated but also through a preceptor or guru. The guru is not simply a man learned in the sacred lore but one who has also had at least a glimpse of Divine beatitude. Such a guru will be in a position to initiate the apt disciple into the riches of Divine experience.

The disciple should regard his guru, never as only another finite soul but as the Saviour Himself (*Tiru-arul-payan* v 3). No finite creature can know precisely the needs of a God-sick soul and enable it to make its peace with the Creator. This will explain the Divine honours accorded not only to the Sarva guru but to all Hindu gurus. The Lord Himself takes on the form of a guru when we really need Him and are willing to be guided by Him. Here is a helpful illustration (*Sivagnana bodam* VIII ; *Siddhi* II. viii. 1). An emperor's son who was brought up from infancy by hunters in the forest, does not know his father and is sorely puzzled on that account, but the father reclaims the son from the midst of the hunters and raises him to his own imperial dignity (cf. Wordsworth's *Ode on the Intimations of Immortality*). So too with the soul and its relation to God.

It seems a very poor opinion of the capacity of souls to make out that they are essentially incapable of imparting to others without God's direct co-operation even what they have already learned. But even here there is the true instinct of securing and emphasizing Divine co-operation in such a Divine duty as that of helping the souls out of bondage and towards the bliss of everlasting day. It should be noted also that Siddhanta writers are prepared to attach



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timeless significance to the sacred Scriptures. No doubt the revealed words have a very decided importance, but instruction from personal experience is undoubtedly more valuable, the direct operation of Divine grace in the transformation of our lives being incomparably the most important and effective means of liberation. And quite appropriately the whole emphasis of the situation is laid on this aspect of consideration by this school of writers.

It follows that God Himself is the one all-sufficient Guru of the suffering souls. In fact, He appears occasionally in this role of spiritual instructor in the history or the tradition of Saiva religion. In the form of Dakshina moor-
tam He instructed the four great rishis, Sanaka, Sanandana etc., from whom all the host of later guru dynasties are said to have sprung up. At a critical moment in the life of Manikka-vachakar Siva appeared to him with a number of His disciples and freed him from all worldly concerns. So also in the lives of Sambandar and Sundarar Siva appeared, making them aware of their eternal bond to Him.

One can become a liberated soul while still in the body ; such a freed-being is called a *gnani* or saint or *jivanmukta*. The true *gnani* has no more births before him ; his body is the only obstacle to his final consummation (*Siddhi* II xi. 1). He has cut himself away from all *pasa* ; though still in the body given to him by past *karma*, (*Siddhi* II. x.6), he does not accumulate any more *karma*, nor does he give way to the allurements of *maya*. He stands unaffected by the praise and blame of the world about him. He regards gold and the earthen bowl with an equal eye. Not that he does not know the difference of

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value usually attached to these different objects but that he has come to realise fully their insignificance in the face of the tremendous value of the inner harmony of a Godcentred life. He sees God everywhere (*Siddhi* II. xi. 2), that is, he feels that in every item of his life God is the motive force. His organs are no more his but God's. He disclaims all idea of self as distinct from God (*Tirukkalitru-padi* 64). Such a *gnani* may be said to be God Himself moving in our midst (*Siddhi* II. viii. 35). He may happen to be a crowned monarch having all the usual social and domestic relations, but he is none the less a freed being. He has internally overcome all bondage by binding himself to the Highest (*Gnanamrutam* 35-38). Social, political, and domestic relations have no intrinsic attraction for him. He freely fulfils God's life in whatever worldly position we may find him. He thus sets the ideal of a soul living in *advaita* relation with the Lord.

There remains the important question of the relation between soul and soul. In the Siddhanta system, as in Hindu thought generally, the one all-absorbing question in religion and philosophy is the relation of the soul to God, the question of its relation to other souls being largely neglected or left to be understood by implication. No doubt the soul's relation to God is more fundamental than its relation to its fellow-beings, but in any systematic treatment of the former question will be found also an answer to the latter. It is necessary that every systematic thinker should consider not only the relation of man to God but also that of man to man. So it may be asked what the Siddhanta school has to say regarding the individual and his relation to society.

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The Siddhanta system starts with an attempt to under-



stand the individual soul in its present condition, and then traces the means of its emancipation. The past as well as the future development of the soul is made to depend on its own *karma* and God's co-operation. God places the soul in such and such surroundings according to its *karma*, and gives the soul opportunity to draw nearer the goal of its life. The individual's own *karma* is, however, wide enough to take in the whole set of circumstances in which the soul finds itself in any life. On account of its past *karma* the soul is prepared more or less for living in the midst of a society of other souls at a certain stage of development capable of exerting a certain influence on its life. It will be seen, therefore, that the working of one's own *karma* does not exclude but positively requires the medium of society. The need for society and social relations for the past as well as the future development of a soul is thus pretty well recognised, and it is also admitted that all souls without exception are called to the same goal of a life in God. The person who regards others merely as means to his ends does not understand his own nature (*Siddhi* II. xii. 2) ; he must regard himself only as one struggling soul endeavouring to secure liberation in a society of other souls working for the same goal. The relation, then, of one soul to another is that of a blind suffering creature to a fellow-creature also blind and suffering. Any effective help by one soul of another, either in the way of knowledge or of action, is therefore possible only through Divine co-operation. This, however, ought not to mean that there is no obligation lying upon any of us to attempt to help our brethren. It only means that whether we know it or not, all our help is really only God's help through us. So again with regard to society as a whole, that is, with regard to the universe of all souls, God is the one central life-giving principle. He is the guarantee of whatever germs of love, truth, and

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righteousness there may be in society. He is the one Person in loving whom we love the whole of creation. If therefore we are God-centred in all our lives, we have in our hands the one clue not only to our own salvation but also to any successful attempt at redeeming our fellow-creatures.

It may appear at first sight as if in the Saiva Siddhanta the salvation of the individual is the only concern in life, and as if when the individual reaches his goal of salvation he need have no further care but may enjoy perfect happiness in God heedless of the bondage and suffering of innumerable other souls. "The Lord of Lords is alone entitled to the five deeds, 'creation', etc., but the soul is entitled only to *Siva-anubhava* or bliss in Siva" (*Siddhi* II xi 10). Does this mean that the soul in salvation abstracts itself from all active and sympathetic relation with other souls, caring only for its own salvation? Is it not a privilege and a joy, on the other hand, for a soul to co-operate with God in His work as the Saviour of souls? In other words, is such a thing as 'personal' salvation possible or desirable independently of the salvation of the world?

There is no direct and explicit answer to this question. The system apparently renders itself liable to the charge of "social atomism." But this is a paradoxical result. How can a system which actually founds itself upon self-sacrifice, that is, on a surrender of all conception of the self as an independent entity either in the way of knowledge or desire or action, be liable to the charge of being based throughout on the conception of a fictitiously isolated individual working out his own *karma* and securing his own salvation quite independently of others? Self-sacrifice on the part of the individual, that is, a life of complete

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submission to God, is not possible except as the individual goes out of himself and embraces an absolutely disinterested life of service of God and His world. It has been noted above how in the working out of *karma*, the individual does not abstract himself from but necessarily requires the help of society. There is by implication a social factor even in the liberated state.

The fully liberated soul, since it comes fully to share in God's knowledge (*Siddhi* II v. 8; ix. 12), must be quite aware of the infinite needs of the suffering souls as well as of the infinite capacity of God to help them. But this is not all. The soul's desires and activities are also there, and they must have their full scope—of course, in perfect harmony with God's own life. Such a life on the part of the souls is surely nothing but being, like God, an embodiment of love to suffering souls. They will certainly find it a joy to co-operate with Him. It is only thus that they can have the bliss of their full being. They will be overflowing with love and loving activity, enjoying the full bliss of an *advaita* relation with the Lord. This is *Siva-anubhava* (bliss in God or life in God) properly understood, and means that the soul in salvation completely merges its self in a life of universal love. Like God, its compassion for the souls in bondage is unbounded, and when an opportunity presents itself it pours forth God's grace most spontaneously. "In view of the sufferings of souls attached to the false independence of 'I' and 'mine'," says Umapati (*-Tiru-arul-payan* x. 10), "the *gnanis* will be greatly moved to pity out of their boundless grace." It is true, however, that this is a slighter reference than one would expect in the case of such a vital point. But this particular aspect of the system still remains to be explicitly worked out.

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Says Arulnandi Sivacharya : "Those who have no love for God's devotees neither have any for Him ; those who have no love for Him have none for the countless lives in His world ; such people again have no real love for themselves" (*Siddhi* II. xii. 2). It is explained in the commentary by Sivagnana Swami that a person's love towards God can be determined only by His attitude towards His devotees, and that, where a person does not love and serve God's devotees, his love for God is nothing but a pretence. This shows that there can be no satisfactory relation between soul and God if it does not comprehend also the soul's attitude towards other souls. And again, the soul does not have a satisfactory conception of itself apart from God and society. The person who does not love God and the other souls, it is said, cannot do what is good to himself, and therefore does not really love himself. Realisation of a God-centred life is at the same time self-realisation. "There is no acquisition higher than realising one's self" (*Tirukkallitru-padi* 45 ; vide also *Irupa-Irupahdu*, last stanza ; also 6, 18 ; *Siddhi* II. ix-5.) It will be seen that our present selves are not yet our real or ideal selves. Self-sacrifice means sacrificing our present selves, inasmuch as they are characterized by a pseudo-independence of God and of the other fellow-souls. The more the individual thus sacrifices his lower self, his selfishness and self-centredness, for a life of universal love, the better does he realise himself in God. None of the selves cease to exist in salvation ; only their 'I'-ness and 'mine'-ness are no more there ; their abstractness and indifference are overcome ; they develop a feeling of *unanimity* and perfect harmony with God and the other souls. Such is their salvation which is impossible without a world of souls, a society to which they stand related eternally.



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According to the varying capacity of the souls concerned there are four paths of progressive submission to a life in God. In the course of the first path, *dasa-marga* or the path of a servant, the soul is only at the stage of considering itself a servant of God, the Lord or Master. The servant may still have his independence in so many particulars, say, his thoughts and feelings, and yet be a good servant of his master. So also the devotee at this stage offers up his body to the service of God. This path is also called *Charya-marga*,

The next higher path is *putra-marga*, the path of a son. At this stage the soul comes to realise the closer relation of father and son. The son has a more natural and inward claim upon the father than the servant, upon his master. The soul at this stage dedicates not only his body but also his thoughts and feelings to God. He invokes God's presence in some visible form and worships Him daily in whatever form excites his love most (*Sivagnana-bodam* xii). This is *Kriya-marga*.

A third and still higher path is that of *Sakha-marga* or the path of a loving friend. At this stage the individual is said to be raised almost to a status of equality with God. He has his powers considerably developed by God's grace. He is enabled to acquire an extraordinary control over his body, senses, etc., and concentrate all his powers at will. In consequence of so transcending his bodily limitations, he comes to have supernal powers of vision (*Siddhi* II. xii. 6) and is enabled to share largely in the bliss of God's life. This path is also called *Yoga-marga*.

The fourth and last stage is called *San-marga*. On this path the individual comes to attach supreme impor-

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tance to a true knowledge of the one God, of the souls, and of their bond. In following the *Sakha-marga*, though a man offers up his body, senses, thoughts, and feelings to God, yet he does not sacrifice his 'I' and 'mine' to God ; that is, he has not yet come to merge his life in God and realise his one-ness or *advaita* with God. On the *San-marga*, or *Gnana-marga* as it is also called, the individual knows this secret of secrets and is therefore enabled through rapt contemplation to see God as He is, the very Life of his life. It is this *marga* that leads to the goal of eternal beatitude.

Here is the mystic vision of God. It is not a "state of brutish torpor" but a thrill of unspeakable bliss—a beatific vision. It does not weaken the soul's active powers but is a most powerful stimulus to a harmonious ethico-religious life of useful activity. The vision is not a matter of mortal sight. Like perfect health, it is not describable, but there is nothing uncertain about it. "If you say, nothing can be perceived when we lose our senses, no, nothing can be perceived by those who have not seen the true. The unmarried girl does not understand what conjugal happiness is" (*Siddhi* II. viii 36 ; *vide* also *Gnanamrutam* 60 ; *cf.* also the lines beginning with "that blessed mood in which" in Wordsworth's *Tintern Abbey*)². It is a matter of the deepest personal experience. The perversions to which it is liable only indicate the extreme difficulty of the path leading to it and the incapacity of most people to attain to such a height in their present lives. For the ordinary run of human beings the first two paths are sufficiently adapted, the third and the fourth being practicable only to those who have already passed through the first two stages and who have a sufficient degree of self-determina-

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In the course of these two higher paths there are one or two formulae intended to help the soul in realising its *advaita* relation with the Lord. Such are the statements *Sivoham*, "I am Siva," and *Tat-tvam-asi*, "That thou art.". What is the nature of the *that*, the one really existent Being, what of the *thou* or individual being, and what is meant by the *art*? How is the individual soul related to God? "I am Siva" means according to the Siddhanta that there is no 'I' in the least degree independent of Siva—not that there are no souls at all except God Himself. The Vedic text *Ekam-eva-advitiiyam Brahma* means that there is only one Supreme Being without a second. And this one is the *Pati* and not the soul. "You who say you are one with the Lord are the soul and are bound by *pasa*" (*Siva-gnana-bodam* ii. a. 2). Even when the soul is liberated from bondage it is essentially and wholly dependent on God, but is now able to share fully in God's life. "Are there no objects in this world which become dark in darkness and become illuminated in light?," (*Tiru-arul-payan* ii. 8; *vide also Siddhi* II. viii. 37). The eye, the mirror and *akasa* are such objects. Such is the soul too. Just as the colour of a crystal is identical with that of the object with which it is in contact, so it is with the soul. The soul gradually learns to identify itself with God, and is enabled to reflect God's life more and more fully. It is the soul's nature, according to the Siddhanta, to become one with that with which it is in contact, that is, with the ideal which it continually sets before itself. The soul acquires the nature of that which it contemplates continually. Hence

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if the soul contemplates always its *advaita* relation with the Lord by means of the above formulae, it is enabled by God's grace to overcome its bondage and attain salvation (*Siddhi* II. ix. 10). As a parallel to this contemplation of God, Siddhanta writers point to the adept in *mantras* who, with the help of the meditation. "I am *garuda*," acquires *garuda's* (kite's) potency sufficiently to cure the poison of a snake-bite. Whatever may be said about the psychological tenability of such a principle of acquirement of novel aptitudes, it is certainly obvious that the formulae only point to the ideal of an *advaita* relation with God and that a persistent pursuit of the ideal will lead us into liberation.

From the side of Divinity this *advaita* relation is an eternal fact, that is to say, God is as a matter of fact the very life of all lives at all times. From the side of souls this *advaita* relation is not yet a fact but an ideal. In the way of the realisation of this ideal, however, the only obstacle is the soul itself, including its bond. The ideal is not a bare possibility but an actual fact as far as God is concerned. In the words of W. R. Inge : "the ideal according to this type of Idealists not only ought to be real but is real," Hence the permissibility of such an expression as "I am Siva" though it sounds blasphemous as well as ludicrously untrue in the mouth of the ordinary flesh-bound soul.

Last comes the consideration of the fully liberated stage. The soul attains oneness with God in salvation. What exactly is meant by this oneness ? There can surely be no oneness if the soul attaining it is destroyed altogether. If on the other hand the soul stands by itself distinct in salvation it cannot be one with the Lord. The soul as an entity different from God is certainly eternally existent



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(*Unmai Vilakkam* 51). But in salvation it overcomes all sense of its distinctness and independence and merges itself in God. The seeker is asked to become God-possessed in all his deeds, even as he may become possessed by a devil (*Tiru-arul-payan* viii. 7). The term *advaita* does not mean that there is only one thing—*ekam* would then be the proper word—but a relation of oneness between two things.

The phenomenal realm does not cease to exist for the liberated souls. It is true that the *asat* realm ceases to be a drag upon the souls in salvation. But this only means that the whole of the *asat* realm is transformed in significance and rendered thoroughly subservient to the souls in salvation. Even in the liberated state, it is said in *Unmai-Vilakkam* 51, "there are [the three eternal entities God, soul, and *mala*]." God is eternally as He is. But soul and *mala* are transformed or 'converted' in salvation. The soul, instead of identifying itself with *mala*, and looking away from God, comes to identify itself with God and so frees itself from *mala*. *Mala* again in the liberated state is no more an impurity, a hindrance to the soul; it helps the soul positively in the realisation of Divine beatitude (*Unmai-Vilakkam* 51). The hurtful power of *mala* is removed, and *mala* itself is taken into the spiritual realm as an unimpeding factor. The created realms of *maya* are all the ground of fruition for the liberated souls; though actively engaged in the blissful life of God there can be no *karma* possible to them; while *anava*, no longer the root-evil, serves to intensify the *advaita* relation of the souls with God. In consequence of the unimpeding character of *mala* in salvation, it is said to be practically non-existent.

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that the soul in liberation is not inert, unconscious, and inactive like a block of stone. If that were the case, every one in deep sleep, in swoon, or in death, would attain salvation which is absurd. The soul is, on the other hand, fully alive and shares in God's life.

There is another extreme position. One school of thought, called *Siva-sama-vadam*, says that the soul in salvation attains perfect equality with God. But the Siddhanta says: "The Lord of lords is alone entitled to the five deeds, 'creation', etc., but the soul is entitled only to *Siva-anubhava*" (*Siddhi* II. xi. 10). The soul has been aptly compared to a crystal. Just as a crystal reflects light the more powerfully, the more it is clean, the soul when it is purified from *mala* is quite capable of sharing in God's infinite power and bliss. Still as the crystal is not the sun, the soul is not God. It can only reflect God's glory more or less fully, and when it is perfectly transparent it becomes most God-like, not because it has upset God's supremacy and become itself His rival, but just because of the fulness of His Grace³. The supremacy of God is thus vindicated and His uniqueness guaranteed by the fullness of Grace shared in by the countless souls in salvation.

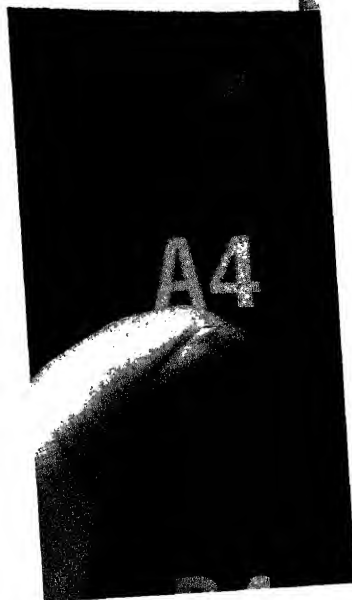
The liberated soul is thus only a factor in the harmonious working out of God's will. Its happiness consists in freely fulfilling God's purpose, for it has become one with God and merged its will in His (*Tirukkalitru-padi* 64). The souls may be said to co-operate with God for a common world-purpose, but the relation between God and souls is something deeper than a moral harmony. "The freed soul feels : all my deeds are your commandments ; you stand within me, you make me do and you do. No deeds are mine, they are yours" (*Siddhi* II. x 4: cf. also *Phil.* ii. 13).



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Thus again it is erroneous to think that the liberated soul has passed to a state of eternal rest from a life of activity. The passage is rather from a life of struggling and sinful activity to a life of harmonious and loving activity. The Siddhanta system tends, no doubt, to emphasize only the escaping from the misery of earthly life and the enjoyment of Divine felicity in the liberated state. This should not mean, however, that the liberated life is not at the same time a life of active service.

Lastly, the soul in salvation is not only in perfect harmony with God but is also by that very fact at the core of all brotherly love towards its fellow-souls. It is as eternally related to other souls as to God Himself. It is enabled to live God's life of love in God's world of souls. Only thus does it realise its full being. To make out that the soul, once it is liberated, has nothing whatever to do with its fellow-souls thenceforth, is a misunderstanding of the true implications of the Siddhanta system.

In conclusion, the salient points of the Siddhanta system may be summed up in the following admirable stanzas from *Manikka-vachakar's* 'House of God'. "This day in Thy mercy unto me Thou did'st drive away the darkness and stand in my heart as the rising sun. Of this Thy way of rising—there being nought else but Thou—I thought without thought, I drew nearer and nearer to Thee, *wearing away atom by atom, till I was one with Thee*. O Siva, *Thou art not aught in the universe, nought is there save Thou*. Who can know Thee?" "It was Thyself Thou didst give, and me Thou did'st take. Beneficent Lord, who is the gainer? Endless bliss have I gained. What hast Thou gained from me? O Lord that *hast made my heart Thy abode*, Siva, dweller in the holy shrine at Tirupperunturai, O Father,

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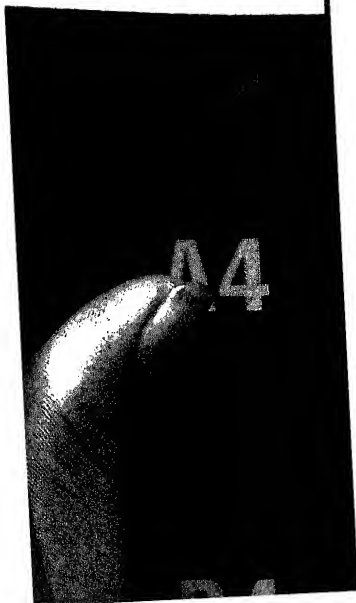
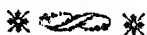
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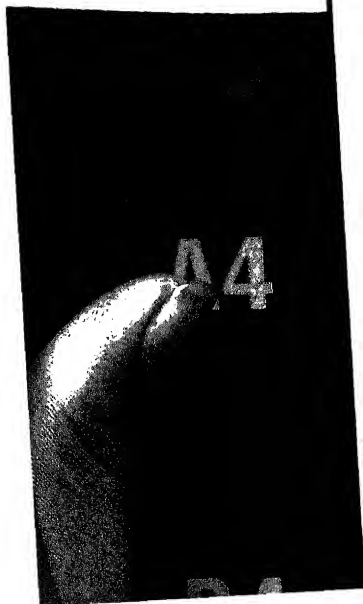
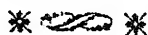
- 1 The word 'enjoyment' refers to experience.
- 2 "..... that blessed mood
In which the burthen of the mystery,
In which the heavy and weary weight
Of all this unintelligible world,
Is lightened : — that serene and blessed mood,
In which the affections gently lead us on,
Until the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul :
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things."—W. Wordsworth.
- 3 Satanic evil causes one to think that one is God.
Of Satan Milton says :
"..... rebel angels, by whose aid aspiring
To set himself in glory above his peers,
He trusted to have equalled the Most High,
If he opposed ; and with ambitious aim
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6 Saiva Siddhanta or Suddha-Advaita

A. RAGHAVA AIYAR

[This essay appeared in two instalments in the Madras Christian College Magazine in 1910. Truly speaking this should have appeared as the fifth essay in this anthology. The reader will do well to read this article first and then the preceding article. Ed.].

In respect of the essential oneness or disparity between God and the soul there are three main types (*mata-traya*) of Indian thought : *advaita* or 'monism', '*visishta advaita*' or 'qualified, monism,' and *dvaita* or 'dualism'. Of these it is usually said, *advaita* is best represented by the school of Sankara, and *dvaita* by the school of Madva, while *visishta-advaita* is represented by the Saiva Siddhanta school and that of Ramanuja. Saiva Siddhanta may indeed be appropriately called *visishta advaita* since it maintains that the soul is at one with God and yet not identical with Him. It accordingly stands contrasted with *advaita* as well as *dvaita*. It is partly a reaction against the extravagance of *advaita* which recognises only one spiritual being manifesting itself in diverse forms in the universe. It is at the same time far from committing itself to an unmitigated *dvaita* or *bedavada*—that the soul is in its nature quite different from God, the all-pervading spiritual principle of the universe. As between Saiva-Siddhanta and the school of Ramanuja, there is substantial agreement on this question of the relation between God and the soul, nay, on almost all the important problems of philosophy. In both systems, for instance, God is necessarily 'personal', and His grace is indispensable for all souls, whether in bondage or in salvation. In the following pages it is proposed to

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consider in particular the *visishta-advaita* system of Saiva Siddhanta.

Siddhanta means the End or the Truth. Saiva Siddhanta is the conclusion or final statement of all Saiva speculations. It is the conclusion reached by a refutation of all alien systems of thought. It asserts itself not only against other Hindu systems but even against other forms of thought within the folds of Saivism. It claims to be the only true and adequate *version* of the sacred scriptures while all the other systems are partly or wholly *perversion* of them. It is called therefore Vedanta Siddhanta or Vaidika Saiva. Further, as against the *advaita* school of Sankara, it has been called above *visishta-advaita*. But the name *advaita* is itself a disputed point. Saiva Siddhanta refers to the school of Sankara not as *advaita* but only as *maya-vada* or theory of illusion, while it prefers to call itself *suddha-advaita* Saiva Siddhanta or *Siva-advaita Siddhanta*¹, offering an interpretation of the word *advaita* quite different from that of Sankara himself. In fact, the meaning of *advaita*, it will be seen, forms the central topic of the whole system.

In common with all the other Hindu schools of thought Saiva Siddhanta claims to be based upon the authority of Vedas and Upanishads. Sacrifice, the main institution of Vedic times is also the main thought of the Siddhanta system; thoroughly spiritualised therein it appears under the form of self-sacrifice. The very terms of Vedic sacrifice : namely, *Pati* or *Medapati*, God of sacrifices, *pasu* the animal sacrificed, and *pasa* the rope with which the animal is tied to the sacrificial stake—are all retained in the Siddhanta system : *Pati* meaning the one Lord, Siva; *pasu* the souls; and *pasa* their bond or fetter. The specific thought of

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the system, however, is found only in Svetasvatara-upanishad and Saiva Agamas. These Agamas (Revelations) are said to be twenty-eight in number, but only a few of them like *kamika* and some fragments of other Agamas are extant. They are probably "not later in point of time than the first Buddhist council" (*Siddhanta Dipika*, Vol. X, p. 476 ; also pp. 188-192 ; by editor, V.V. Ramanan, F.Z.S.&c). They are said to contain the essence of all Vedic teaching ; at any rate they form an important systematic exposition of philosophic thought based on the Vedas. Sri Nilakanta Sivacharya, in his *Bhashya to Brahma Sutras*, says : "We see no difference between Veda and Sivagama." (*vide also Tirumantram* 276 and *Sivagnanasiddhi* II. viii 15.) It is mostly out of these Agamas that Saiva Siddhanta in its modern Tamil form has been formulated

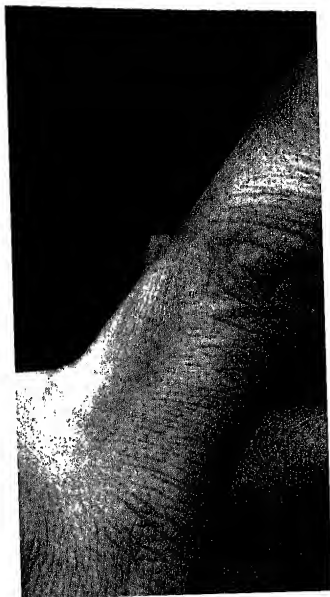
Historical research has recently led to the recognition of a northern as well as a southern school of Agama thought (Dr. L. D. Barnett in a recent lecture delivered in the rooms of the Royal Asiatic Society of London). In the south the system has developed largely through the medium of Tamil. Tirumular's *Tirumantram* is an elaborate work of considerable antiquity dealing systematically with Agama thought. The names of the sixty-three nayanmar or Saiva saints are all connected with the history not directly of Saiva thought but of Saiva religion in South India. Some of these nayanmar were great religious reformers who combated and put an end to Bouddha and Samana movements in the land. There were four recognised leaders among them, namely, (1) Manikka-vachakar, the author of *Tiru-vachakam*, who was probably the oldest

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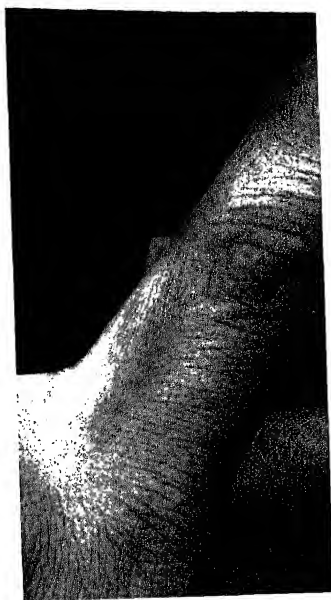
of them²; (2) Appar who was miraculously reconverted to Saivism from Samanam and lived as an elder contemporary of (3) Sambandar, considered the greatest of them all, belonging probably to the seventh century A. D.; and lastly (4) Sundarar who lived later on somewhere between the seventh and the ninth centuries A. D.³. The names of Appar and Sambandar are particularly connected with a victory of Saivism over Bouddham and Jainam. The devotional hymns of Appar, Sambandar, and Sundarar form the collection known as *Tevaram*. This compilation and *Tiruvachakam* form the common prayer book of most Saiva households and are revered and known as Tamil Vedas. The history of Saiva thought, however, till about the twelfth century A. D., is not easily traceable except through scattered works like *Gnanamrutam*⁴. Subsequently in the general renaissance movement of the time, Vaishnavam under the lead of Ramanuja came to be definitely marked off from and even opposed to Saivism; and a stimulus was given to the systematic reformulation of Saiva thought in the shape of the Tamil Siddhanta sastras.

These sastras are fourteen in number, and are of unequal compass and importance. *Sivagnana-bodam*, the main document of the Siddhanta school, is the work of Mei-kanda-sivacharya⁵. (This name means "one who has found out the Truth, the truth of *advaita*" as Tayumanavar says.) The twelve sutras, of which it is an elaboration, are said directly to form a part of *Rourava Agama* in Sanskrit. The next great teacher, Arul-nandi Sivacharya was evidently a profound scholar versed in Sanskrit, as well as in Tamil (known as Sakala agama-pandita). His work *Sivagnanasiddhi* is the best and the most elaborate work on the subject, and is in the form of a powerful commentary on *Sivagnanobodam*. The next teacher, Marai-gnana-



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sambandar, seems to have left no written treatise behind him. Umapati Sivacharya, fourth and last of the Siddhanta school of teachers, is the author of eight works on the subject, the chief of which are *Sivaprakasam*, *Tiru-arul-payan*, and *Sankalpa-nira-karanam*. The approximate time of these teachers and their works may be determined by the fact that 1235 Sakha era (= 1313 A.D.) is the date assigned to *Sankalpa-nira-karanam* in the preface (stanza 2) to that work by its author Umapati-sivacharya. Of the commentaries on these works *Dravida Mahabhashyam* by Sivagnanaswami is a valuable and exhaustive treatise on *Sivagnanabodam*. There are as many as six different commentators on *Sivagnanasiddhi*. A number of mutts in the land, like the one at Tiruavadu-turai, developed into centres of learning, and the order of *mendicants*⁶ in them has given rise to able Siddhanta scholars. The Siddhanta sastras thus have come down to us in a highly complex and developed form.

The intrinsic importance of the system, it is hoped, will become apparent in the course of the study. Further, it is only this one school of thought that finds a systematic expression in Tamil. Thirdly, the *advaita* school of Sankara has unduly tended in the minds of Western people either to be considered the whole of Hindu thought or, under the influence of Thibaut and other students of the school of Ramanuja, to be distinguished only from Vaishnava *visishta-advaita* and not from Saiva Siddhanta thought. It is true that a Smarta or follower of *advaita* is also a worshipper of Siva but only as one manifestation of the Supreme Being, whereas Saiva thought is the recognition of Siva alone as the Supreme Deity. Saivam and Saiva Siddhanta should thus be carefully contrasted with *advaita* or the school of Sankara. Lastly, there is a newly-

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awakened interest in the system not only among the followers of Siddhanta but among Christian missionaries in the land. The works of authoritative writers on the subject are being translated into English. One or two journals like the Siddhanta Dipika have been working for the past so many years. Says Rev. W. Goudie in the *Christian College Magazine* (Vol. II. No. 9) : "There is indeed in many of the root elements of this system such an approach to Christian forms of thought, and more particularly to phases of Christian experience, that the unbiased student can hardly escape the conviction that the Spirit of God who has wrought mightily in us and in our fathers wrought also in the heart of the authors of this system." It will not be amiss in such a connection to deal with some of the characteristic thoughts of the Siddhanta system. The main positions, at least, of this school are of living interest to all thinkers.

Saiva Siddhanta is partly scholastic and *a priori* in method since it is based on certain sacred scriptures, that is, on authority. The scriptures form God's message or revelation unto us. The satisfactoriness of our interpretation of the message is, however, far from evident unless and until such interpretation covers all facts of 'perception and 'inference'. Alongside the 'word of authority', 'perception' and 'inference' are also recognised mediums of knowledge ; and, when their evidence is in conflict with the 'word of authority,' one cannot be sure of having quite understood either the 'word of authority,' or the facts of 'perception' and 'inference.' Recognising the essentially tentative and progressive character of our knowledge Saiva Siddhanta not only attempts to learn from the Scriptures but also seeks to gather the facts of 'perception' and 'inference'. It analyses the facts of experience and attempts



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to formulate a coherent account of life. By a critical analysis of experience it seeks to determine the factors indispensable for a satisfactory account of life. In all arguments moreover it appeals to plain undeniable facts of experience. The method of Siddhanta is therefore partly also scientific and *a posteriori*,

Three other points may also be noted in connection with the method of the school. At every stage in the discussion of a problem, diverse objections are raised and refuted. Subtle analysis of the implications of conceptions is also a characteristic trait of the school. Despite the fact that analogical arguments are particularly liable to fallacies, Saiva Siddhanta is expert in detecting and exposing false analogies and felicitous in the choice of most approximate and effective ones.

The fundamental metaphysical postulates of the Siddhanta system may now be considered. There are three of them, viz., *Pati* or Lord, *pasu* or soul, and *pasa* or bond, the bond being of three main varieties, *anava*, *karma*, and *maya*. All these factors are necessary for a satisfactory account of the facts of life. Let us take each of these in turn.

PATI

The argument for God rests on the nature of the universe. The universe of men and things, it is said, is liable to manifestation and reduction, that is, has a causal or rudimentary and an effectual or manifested form. That the universe in its present form is an effect is indicated by the fact that all objects in it have had a beginning and are liable to an end, that is, are of a derivative, dependent, and transient nature. Not only all inanimate and animate bodies but even conscious lives are subject to temporary

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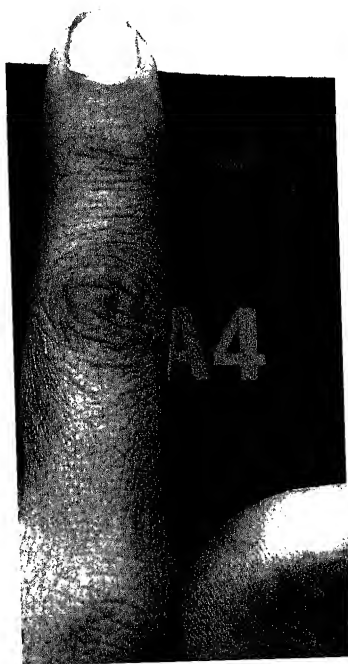
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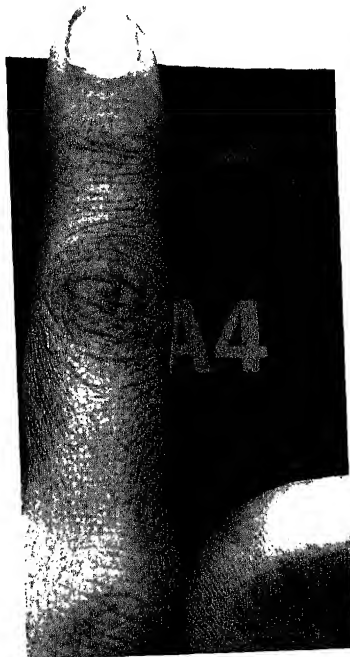
manifestation and disappearance. The manifestation or coming into view is 'creation,' the temporary persistence or continuance of the manifested form is 'maintenance,' and the disappearance or reduction to causal form is 'destruction'. It is just for these transformations that God is postulated: they are wrought by God as *nimitta-karana* or 'personal' cause upon *maya*, the primordial substratum of the manifested universe, as *upadana-karana* or 'material' cause. It is like the potter moulding destructible vessels out of earth. God, the cause of all transformative activity in the universe, is Himself necessarily beyond all such transformations.

In the course of the argument certain objections are also considered. If it be said that only this or that part and not the whole of the universe has ever been found to be reducible or 'destructible', it is pointed out that the whole is of the same compound and contingent nature as this or that part. (*Sivagnana Siddhi* II. i. 9.) Another objection is that both manifestation and disappearance may be said to be *natural*; but, as Arul-nandi Sivacharya points out (*Sivagnana Siddhi* II. i. 3), "If everything is natural no deed, no transformative activity is possible; if, on the other hand, something is done, it cannot be said to be natural," meaning thereby that it has no cause. Calling an event natural, in other words, does not absolve one from the necessity of finding out a cause for it. But, granted the world must have a cause, a third objection is why may not the cause be the five elementals (*bhutas*) or the atoms (*anu-s*)? This, however, will not do for two reasons: (1) The five elementals as well as the atoms cannot be *upadana-karana* because of their diversity and plurality and their consequent mutability—very unlike *maya* which is something irreducible, unitary, pervasive and eternal. (2) Nor can they be *nimitta-karana* for the additional reason that they are *achit* or *non-spiritual* whereas no



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deed can be really done unless by a *chit* or spiritual being (*Sivagnana Siddhi* II. i. 11, 12, 13 and 3). Lastly, the objection is raised that *maya* by itself may be quite a sufficient cause of the universe. This is, however, untenable because it is contrary to experience that an *upadana-karana* may give rise to an effect without the help of a *nimitta-karana*. Moreover, the universe is evidently the work of a *chit* or spiritual being, because the manifested universe by providing "bodies, senses, spheres and enjoyment"⁸ evokes conscious life (*Sivagnana-siddhi* II. i. 17).

Now this is mainly an argument from the contingent objects of experience, known as the cosmological argument. Contingent objects exist, and they are not self-caused, nor can they be explained by a *regressus ad infinitum*. A first cause is thus postulated which is independently existent and far from sharing in the contingency of the objects themselves. The existence of such a necessary Being is not made to depend on that of the contingent ; in other words, God's reality is not dependent on that of the universe. The universe, on the other hand, is only an indication of God, it has only a dependent reality. On account of its contingent and dependent character, the universe is called *asat*. This word *asat*, according to Siddhanta, does not mean the non-existent or fictitious but only the transient or the contingent. What reality or value it has is all due to its dependence on God. He is the enduring Reality or *Sat*⁹ which the universe fails to show. The realm of contingent objects points beyond itself to God just because He is what it is not.

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argument for God is partly also an argument from design and purpose. If it were not for God's intelligent adaptation, how is the progressive unfolding of conscious life possible? The comprehensive fact that our "bodies, senses spheres and *enjoyments*"¹⁰ are adapted to call forth and develop our inherent capacities is unmistakable evidence of design which leads to the Designer or Architect. God is thus recognised to be an intelligent (*chit*) being designing or adapting certain means to an end (*Sivagnana Siddhi* II, i, 17). Secondly, how could there be any intelligible meaning, purpose or goal in the universe except as it is guaranteed by God? In most affairs of life the presence of purpose can be clearly traced. Being ourselves intelligent or *chit* beings, we seek for certain ends or goals of action. Of life as a whole there must be a purpose or goal without which it would be fundamentally unintelligible. That purpose, according to Siddhanta, is evidently the perfection or fulness of life, liberation from all that fetters life,—misery, ignorance and wickedness. Such a goal, if it is to be anything more than a bare possibility, must be substantiated and vitalised by God Himself. He must co-operate with us and lead us to the goal. The world purpose must be His purpose. Moreover on the analogy of our own purposeful activity, It must be said that God's activity as 'personal' cause of the universe cannot be without a purpose. It is contended, no doubt, that He cannot have any unrealised purpose of His own, for He is the Perfect Being having all good in Himself. His deeds, nevertheless, cannot be aimless "like those of idiots". He is full of compassion for the souls in bondage and aims at their salvation in all His deeds. Thus again God is *chit* or spirit, that is, an intelligent purposeful being.

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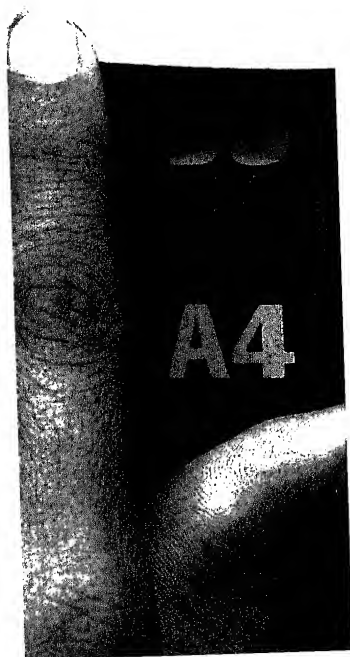
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of a material for God's designs, which is apparently external to Himself. Saiva Siddhanta is particularly liable to this charge, since it requires *maya*, a material cause, which manifests itself as the universe when God exerts His energy upon it. According to certain other schools God is the all-sufficient cause of the universe, *upadana* as well as *nimitta*. Sri Nilakanta, for instance, in his Bhashya to Brahmā sutras, is an adherent of this view. The law of parsimony of causes, it is said, necessitates making God the sole cause since it would be limiting His infinity and absolute freedom to believe that He needs a material for creation. This position is usually illustrated by the analogy of the spider which makes its web all out of itself. To this view however, there are objections. How can *chit* or spirit by itself bring about the world of *achit* or non-spiritual objects? How can *sat* by itself be the cause of *asat*? How can the Perfect out of itself evolve the imperfect, ignorant and sinful universe? In a word, how can God by Himself, it is asked, constitute a satisfactory account of the universe? It is, moreover, contrary to experience that a *nimitta-karana* can at the same time be also an *upadana-karana* and the analogy of the spider is faulty because the spider as doer cannot be simply identified with the spider's body which is the 'material' cause of the web. There is thus the necessity for *maya*, an *achit* and *asat* principle for the universe, not as external to and as a check upon God but as entirely subservient to Him, an instrument in His hands, perfectly amenable and pliable to His designs and purposes. Though said to be eternal, *maya* is admittedly *asat* and "no *asat* can stand before *sat*", (*Sivagnanabodam* VII). In one place *maya* is even said to

be a form of God's *sakti* ¹¹ or potency (*Sivagnanasiddhi* II. ii, 53). If all these statements are put together, God's freedom and omnipotence, it will be seen, are in no way compromised by His using a thoroughly plastic material for purposes of 'creation,' etc. (*Sivaprakasam* 11).

It will now be seen how the nature of God is largely involved in the above argument for God. He is no characterless colourless Being, not the essence of indetermination. He is fundamentally *sat* and *chit*: as *Sat* He is immutably real and the cause of all activity in the universe, and as *Chit* He intelligently purposes to evoke and perfect conscious lives. Though He is called *nirguna*, this does not mean devoid of *all* attributes but only of all gross impure qualities subject to change and decay, namely, *satva*, *rajas* and *tamas*. He possesses all gracious attributes and is called *ashta-guna-murti* or 'Lord of eight attributes.'

Nor is God simply a cold intellectual Being. His being *Chit* involves not only intelligence (*gnana*), but love (*ichcha*) and activity (*kriya*). Every *chit* is a trinity in unity: knowing, loving, and doing are the three essential aspects of the life of every *chit* or spiritual being. It is particularly noted that knowledge by itself is an abstraction. "Wherever knowledge is present, love and activity are also invariably present" (*Sivagnanasiddhi* II. i. 62). This is one of the most significant and welcome points of the Siddhanta system and bases the religion on love between spiritual beings. God is the Friend of all the countless lives or *chit* beings in the universe. He loves them all, knows all their needs, and helps them, by 'creation' and other deeds, gradually to overcome all the obstacles to their freedom (*Sivagnanasiddhi* II i. 63). The very essence of Him is love. "The ignorant think that Love and Sivam are two,



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none know that Love is identical with Sivam" (*Tirumamtram* 158). "Without grace there is no Sivam" (*Sivagnanasiddhi* II. v. 9; *vide* also *Sivagnanabodum* v b. 3). It is also significant that in Saiva devotional works Siva is frequently called 'hill of grace' or the 'sea of grace'.

God's love for the countless souls is manifested in all His 'five deeds,'—'creation,' 'protection,' 'destruction,' 'obscuration,' and 'deliverance'. The first four of these are only preparatory for the last,—'deliverance.' 'Creation' and 'protection' mean respectively the endowment and maintenance of the "bodies, senses, worlds and *enjoyment*"^{1,2}—means by which the souls are enabled to develop themselves. By 'destruction' is meant the removal of such means in order to rest the souls for a time. 'Obscuration' is the toleration of the worldly dispensation until the souls are ripe enough for deliverance or liberation from all bondage (*Sivagnanasiddhi* II. i. 37). The rhythmic succession of 'creation,' 'protection' and 'destruction' should not be understood in any way to be incompatible with the incomparably important under-current of continuous development which culminates in deliverance.

God's love for the souls is as spontaneous and unlaboured as child-play and parental love. It is in order to indicate such spontaneity or absence of effort, and not the absence of purpose, that God's activities are called 'Divine sports' (*Sivaprakasam* 6). It is true that in Saiva thought Divine love does not come to us in that superlatively tragic form which it assumes in Christ. Yet it is practically the same truth which is brought out in connection with Siva's name Nila-kanta (—black-throated). The story goes how all the gods or superhuman souls sought to obtain the *amruta* that would render them immortal, how in their

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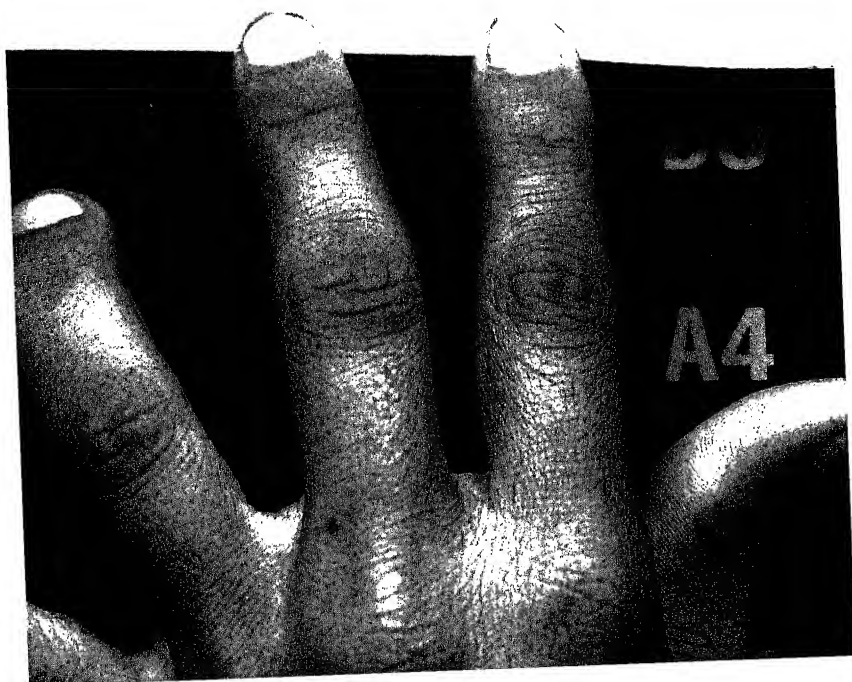
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attempt to get this 'elixir of life' they found themselves confronted with a fiery poison, and how Siva volunteered to eat the poison Himself and so enabled them to secure immortality. Hence, says Manikka-vachakar most pathetically: "Thou mad'st me Thine, didst fiery poison eat, pitying poor souls, that I might Thine ambrosia taste--I, the meanest one."

God is more than Love. He is verily the Life of all lives, that is, the guarantee of all life in the universe. Gradually He removes the connatural obstacles to the lives (souls) and enables them progressively to share in His life. This fundamental conviction that He is the Life of all lives means in detail that there is no possibility of any knowledge, desire or activity in the universe apart from His co-operation. There are germs of knowledge, desire and activity in the universe no doubt with His co-operation, but these again are far from ultimately satisfying. In other words, Truth, Love and Goodness are not in the actual possession of the universe; they are only ideals to us, the one eternal home of them all being God Himself. He it is by an absolute dependence on whom all souls can realise their own lives.

God's 'eight attributes' are an elaboration of His fundamental character so far sketched. He is (1) *all-knowing*, (2) *all-powerful* and (3) *all-pervading*, since He has directly to co-operate with the countless souls whose desires, knowledge and activities do not tally with one another. "He pervades all souls as the vowel 'a' pervades all syllables" (*Sivagnanasiddhi* II. ii. 2; vide also *Tiru-arul-payan* i. 1). Other attributes are: (4) *boundless grace* towards all souls. His name is Sankaran, 'One who does the highest good to the souls' (*Tiru-arul-payan* i. 9); (5) *absolute*



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freedom from all limitations and shortcomings ; (6) *eternal enlightenment*, since otherwise He should Himself be dependent on some one else for His enlightenment ; (7) *spotless being* since otherwise He could not wean the souls altogether out of sinfulness and impurity ; and lastly (8) *infinite bliss*, since if He had it not He could not give it to us. These attributes give us a very positive and determinate conception of Him.

By calling God a *chit* or spiritual being was meant His possession not only of intelligence but of love and activity ; and this is precisely the sense in which God, as well as the souls, may be said to be 'personal'. His relation to the countless souls who are also *chit*-beings is necessarily a 'personal' relation, the souls themselves being co-eternal with God Himself. It is on account of such 'personal' relation that God is most frequently called Father and Mother of all the souls in the universe.

Ichcha sakti, *Gnana sakti* and *Kriya sakti* are the names respectively of God's love for the souls, knowledge of their needs and activity in 'creation' and other deeds. *Para sakti*, or simply *Sakti*, is the generic name for all the aspects of God's life in relation to the souls. *Sakti* stands to Siva as light to sun. It is through His *Sakti* of many forms that Siva reveals Himself to us. Siva and *Sakti* together pervade and animate the whole universe. In more concrete terms, it is usual to say Siva is the Father and *Sakti* the Mother of all the created realms. There is, at this point, a tendency to branch off into religion and poetry and end practically by recognising two 'Persons' in one Supreme Being. One other subtlety may be noted. In spite of Siva and *Sakti* being the father and the mother of all the world, Siva is a bachelor and *Sakti* a maid (*Siva* -

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In the sense of a gross material embodiment, Siva has certainly no form. He cannot have a body like ourselves, for our bodies are given to us and we are largely dependent on them. Nor can it be said that He has no form at all, for that would mean inability on His part to take on any form (*Sivagnanasiddhi* II. i. 43). "What forms He will take and what not, we cannot say" (*Sivagnanasiddhi* II. i. 44). He is all-knowing and all-powerful, and can take on the form He chooses without let or hindrance (*ibid.* II. i. 45). He knows our wants as well as our limited capacities. "If He did not out of His grace assume forms, nobody could give out Vedas and Agamas, nobody could impart instruction in the form of Guru or spiritual teacher to the gods, men, and residents of the nether regions, and so nobody could secure salvation" (*Sivagnanasiddhi* II. i. 46; *vide also Sivagnanabodam* VIII. b. 3). For purposes of 'creation', etc., He takes on the form of Brahma, Vishnu and others (*Sivagnanasiddhi* II. i. 51) and "He accepts worship both in inanimate forms mainly in the form of Siva linga, and in living forms" mainly in the form of Saiva devotees (*Sivagnanasiddhi* II. ii. 28; *vide also Sivagnanabodam* XII. c). Siva's forms vary therefore according to the varying needs of the infinite number of souls under His care.

How does God stand in relation to the universe? He is certainly immanent in it, for without His immediate presence and incessant co-operation there can be absolutely no life in it (*Sivagnanabodam* ii. d; *Tiru-aruk-payan* i. 1 and 8; *Irupairupahdu* 2). "Closer is He than breathing, and nearer than hands and feet." But at the same time.



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He transcends the whole of creation and is not comprehended by it. He is nowhere in Siddhanta declared to be identical with the universe. In other words, the system is not Pantheistic in the usual sense of the word. It says: "He is all the world and yet different from it all" (*Sivagnanasiddhi* II. ii. 1), thus recognising His transcendence as well as His immanence. Probably a better term than Pantheism would be Pan-en-theism — employed in W. R. Inge's *Christian Mysticism* — a term which expresses the absolutely dependent reality of the universe on God who creates, pervades and sustains it every moment of its life.

Both immanence and transcendence are brought out in the Siddhanta sastras by saying that God stands in an *advaita* relation—a relation of one-ness or non-duality—with the whole universe. It is helpful, in illustrating the nature of *advaita* relation, to point out also two other instances of it, namely, (1) the relation of soul and body, (2) the relation of vowel and consonant. The soul is immanent in the body and yet transcends it. The soul cannot be identified with the body, but the body is the seat, or medium of manifestation, of the soul. The soul may identify itself at times with the body, but the one is not and cannot be the same as the other. Such a relation of one-ness between two different things is *advaita* relation. Similarly in the other instance. It is only with the help of the vowel that the consonant sounds, but the one is not identical with the other. Moreover of the two related terms in each of these instances the former, that is, the soul or the vowel, is quite capable of standing without the latter, but the latter, that is the body or the consonant, is totally dependent on the former and cannot stand by itself. This is *advaita* relation. Such a

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relation holds between God and the universe. The universe is His body, He the soul of it. He can stand independently of the universe, but not the universe independently of Him. The universe has life in it just because God is in an *advaita* relation with it. God is the life-giving principle in the universe but not identical with it. It should now be tolerably clear that the Siddhanta school does not deny the reality of either of the related terms, God and the universe, but only says that God is *at one* with the universe that is, in an *advaita* or non-dual relation with it.

The manifested universe of "he, she and it" is no doubt an effect wrought out of *maya* by God's *Sakti*; but it should be carefully noted that *maya* can only account for the manifestation and disappearance of the lives of souls and really presupposes an eternal world of souls capable of such manifestation and disappearance. The *Pati* or Lord is directly interested only in this universe of *pasu*'s or souls for whose sake He does all the 'five deeds' of 'creation,' etc. The *pasus* belong to the same category as the *Pati* Himself,—the category of *chit* or spiritual beings. These souls, countless in number, form the object of love for the Lord. He is called *Pasu-pati* or Lord of souls. The next problem thus is a consideration of the nature of the *pasu* or soul, another of the metaphysical postulates of the system, and this will be taken up in a subsequent article

Pasu and pasa

Pasu or soul is the second fundamental postulate of the system. Says Meikanda Sivacharya (in *Sivagnanabodam* iii, a) : "The soul exists because it is verily that which says 'the soul does not exist,' the soul is not this and not that.' In other words, all thinking, whether it be denial

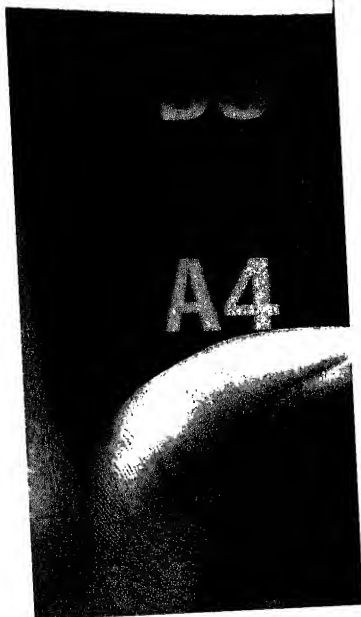
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or doubt, necessitates a thinker. This argument is coincident, almost word for word, with the starting-point of modern philosophy in the West, namely, the Cartesian principle, *cogito ergo sum*, I think, therefore I am. The existence of thinking or intelligence is one of the plainest facts of experience. Even those who stoutly deny the existence of a mysterious spiritual entity, soul, admit the fact of intelligence and attempt to give some kind of an intelligible account of it. In order to meet the position of such persons, the argument starts from what they themselves admit, namely, the undeniable existence of thinking or intelligence, and contends that all thought comes home to us intelligibly only as personal experience, that is, as the experience of a subject or soul.

Parallel to this argument, though not expressly mentioned in this connection, are two others tending to the same conclusion : (1) Pain and pleasure are plain facts of experience, and they are quite unintelligible apart from reference to a subject of experience (*Sivagnanasiddhi*, II. ii. 6 and II. iii. 1 : *vide* also (*Sivagnanabodam*, vii. c. 2). In the case of inanimate beings the terms pain and pleasure are strictly meaningless, except as those objects are imagined to be endowed with life, and therefore capable of being pleased or pained. (2) So again all intelligible activity is due to a soul or spiritual being (*Sivagnanasiddhi* II, i. 3). The physicist's treatment of all activity as absolutely mechanical and necessary would be simply startling to the Siddhanti, for any interaction of physical bodies apart from a spiritual control and guidance he could never admit. This is no doubt partly due to the *Siddhanti's* ignorance^{1 3} of the scientist's standpoint, and consequent

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inability to sympathise with the desirability, within limits, of looking at all activity as the physicist does, and of attempting to discover uniformities or laws in it, abstractly considered. Partly, however, the Siddhanti repudiates, and rightly too, the scientist's abstract de-personalized view of activity as being at bottom untrue and untenable.

Thus intelligence, feeling, and activity are the three characteristic aspects of a soul's life, that is, of the life of a *chit* or spiritual being ; and wherever there is intelligence, feeling, or activity, it is necessarily the manifestation of the life of a spiritual being.

Here it may be asked : No doubt a spiritual being is necessitated by the facts of intelligence, feeling, and activity, but why should we assume more than one spiritual being ? In other words, may not all experience in the universe be said to be God's experience ? How is it necessary to postulate a plurality of *chit* beings besides God ? The answer to this question is in the shape of another argument for soul. "The soul exists because it is that which comes to know when taught" (*Sivagnanabodam* iii. f). Though the soul is like God, it is yet unlike Him. It is no doubt a *chit* being like God and may be said to be an image of Him. This does not mean, however, that all souls are at bottom only illusory manifestations of God. As against any such plausible way of making out the phenomenal character of all spiritual beings other than God, the Siddhanti points out that there are certain characteristics of human and animal experience which can be neither rejected as illusory nor attributed intelligibly to God Himself. God is eternally all-knowing, but the soul only comes to know gradually in the course of experience in the realm of *maya*. Even such experience can hardly help

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the soul, unless God designs it for the purpose. So the soul knows only when taught by God. It is a dependent knower, whereas God is an independent knower. God's co-operation, in fact, is indispensable not only for the soul's knowledge but also for its desires and activities. The analogy of eye-sight is a striking illustration of this dependence of the soul on God. Even as a source of light, say the sun, is absolutely needed for any effective use of eye-sight though not for the being of the eye itself, God's sakti is quite necessary for any life on the part of the souls though not for the being of the souls themselves. (*Sivagnanabodam* xi. a., commentary, and xi. b. 2 and 4 ; cf. also Plato's *Republic* Bk. vi, 508.9). If it is now be asked what prevents the souls from eternally sharing in God's omniscience, infinite bliss, and omnipotence, there emerges the fundamental point of disagreement between God's nature and the soul's, namely, that the soul is bound down by a threefold *pasa* or bond, whereas God is eternally free from all such *pasa* (*Sivagnana siddhi* II. i. 64 ; vide also *Sivagnanabodam* IV. b. and *Gnana-mrutam* 2). It is on account of the timeless possession by *pasa* that the souls are called *pasus* or bound ones. And if there is to be salvation at all for such beings, the Master who should liberate them, God, is necessarily and eternally free from all their finitude and incapacity. This is in fact the one Siddhanta argument against the identification of God and soul. (*Sankalpanirakaranam*, 4.)

A third group of arguments for the soul brings out how the soul as *chit* stands related to the *achit* or non-spiritual realm. To begin with the relation of soul and body. "The soul exists because it is that which says 'my body.'" (*Sivagnanabodam* iii. b). Two points are here brought out, namely, that the soul is different from the

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body, and that it stands in an *advaita* relation with the body. "Even as one says 'my city,' 'my house,' one says also 'my body'." (*ibid*). At an early stage of development, the soul almost identifies itself with the body, but in due course of time the soul as a conscious spiritual entity learns to differentiate itself from its material or non-spiritual embodiment. Soul and body, however, are not mutually independent entities. The soul, being *chit*, has intelligent purposes and seeks for enjoyment; while the body, since it cannot be meaningless and since, being *achit*, it can have no purpose of its own, is evidently subservient to the purposes of the spiritual realm, being a means or medium of God's *sakti* in the furtherance of the soul's inmost purposes. Secondly, the soul is not to be identified with the senses (*indriyas*), for one sense does not grasp what another sense does, and so it is only the soul that *really* knows with the help of all the senses (*Sivagnanabodam* iii. c; *Sivagnanasiddhi* II. iii. 3). The soul is further carefully distinguished from the 'internal organs' (*antah-karanas*), namely *manas* or inquiring mind, *buddhi* or determining faculty, *aham-karam* or I-ness and *chittam* or memory¹⁴. Though the soul knows only with the help of all these organs, it cannot be identified with any one of them or all of them put together. They are not themselves aware of what they do; it is only the soul that *knows of its knowing* (*Sivagnanabodam* iv. a; *Sivagnanasiddhi* II iv. 1 and 2). These organs, it may be said, correspond to the 'faculties' of western psychology and would come in for much the same criticism. They are only different aspects of concrete mental life, and it is rather crude to talk of them as so many organs or instruments of the soul. And lastly, the soul is also distinguished from the *purusha*. The *purusha* is the soul still within the folds of *maya*. It is the soul which has not yet come to a knowledge of itself.

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It is the soul identifying itself with the *infra*-soul (*achit*), whereas it is at bottom dependent on God and God alone, and can realize its freedom only when it has come to identify itself with God. The *purusha* is thus the soul turned down to *pasa* or *maya* and not turned up to God ; it is the soul in bondage; it is the soul considering itself more or less an independent centre of activity and not yet come to realise its absolute oneness with God. The soul has thus been carefully distinguished from the body, from the senses, from the internal organs and from the *purusha*. The predominant tendency of the Siddhanta school, as of Hindu thought in general, is to make out that the soul is something not vitally affected and shaped by the course of life which it has to undergo in bondage. Its essential nature is there all the while, and the momentous nature of the passage from potentiality to actuality is not sufficiently characterized. Yet, even in this respect the Siddhanta system does not represent, nay, it even refutes the extreme position of certain other schools, notably the Sankhya school and the system of Sankara, which hold that the soul is not at all affected by its contact with *pasa* or *mala*. (*Sivagnanasiddhi* II. iv. 13.)

The essential nature of the soul will now be apparent. It is essentially a dependent being – dependent, that is, either on God the *sat* and *chit* or on the *asat* and *achit* realm. The soul knows both *sat* and *asat*, it is itself neither *sat* nor *asat* but *sat-asat*. So also the soul is itself neither *chit* like God nor *achit*, but *chit-achit*. These names *sat-asat* and *chit-achit* indicate the soul's *advaita* relation with either God or the *asat* realm ; they indicate the fact that the soul cannot stand by itself but is always in dependence on something else. It is like the crystal which takes on the colour of the object with which it is in contact. Nevertheless, it

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has been called *sat* and *chit*, that is to say, *sat*, because it is not destructible at any time, and *chit*, because it knows when taught. (*Sivagnanasiddhi*. II vii. 4 and 2).

Here arises the problem of the origin of the soul. According to the Siddhanta system, nay, according to Hindu systems generally, no *chit* or spiritual being can have an origin in time. There is no question of the production or creation of a spiritual being out of anything else, *chit* or *achit*. There are thus two positions here to be discussed, namely, (1) the production of soul out of *achit* and (2) the production of soul out of *chit* or spiritual being. To begin with the first of these views, the facts of the soul's *life*¹⁵, namely intelligence, pain and pleasure, and activity may all be nothing but products of the non-spiritual realm, especially of the physical body itself, since apart from it they have not been found elsewhere. Thus, the Lokayata or materialist believes only in the reality of the physical world, air, fire, water, and earth, including the human body, and disallows that the soul and its manifestations can be anything but a bare outcome of the body, like the bubble arising out of and merging in water. As the Siddhanti however points out, the bubble itself is not due altogether to water but also to air. So also intelligence cannot be a bare product of the body; it is due to *chit* or soul and is only limited and defined by the body. In fact, the analogy of the bubble serves quite well. The bubble is substantially air: so intelligence is substantially *chit*. The bubble is made visible and a shape given to it by water: so also intelligence is made manifest and definite by material elements. Apart from the analogy, the main argument is that *chit* is so totally different from *achit* that they cannot be directly related as cause and effect (*Sankalpanira-*

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karanam, 4 and 18). It is said that a cause of a certain nature can produce only an effect of the same nature ; any cause cannot produce any effect. Further, no *achit* can do anything except in the hands of a *chit*. The *achit* realm, thus, in the hands of God, succeeds only in gradually removing, the obstructions to the free life⁶ of souls. In such a process, the *achit* realm responds in finer and finer shapes, corresponding to the increasing capabilities of the souls. In other words, matter undergoes a continual process of subordination to spirit in the course of spiritual progress, until in the end there hardly remains anything which can be said to be still non-spiritual or material. The realm of matter may be said to be the means or medium through which God's life¹⁷ flows into the souls according to their varying aptitudes. In fact, as pointed out in the lecture on Human Immortality, by W. James; matter, especially the human body, may be said to have a transmissive or permissive function and not a productive function with regard to spiritual life.

It now remains to ask whether God Himself, as a spiritual Being can be said to originate or create the souls which are also spiritual beings. The reason why souls cannot be created like non-intelligent entities is, that the souls, if they were brought into existence at all, could also be put out of existence and can have no immortality, no eternal life. It is only the *achit* that is *asat* ; that is, whatever is non-spiritual is unstable and fleeting, only temporarily existent. The *chit*, though its manifestations in the realm of *maya* are only transitory, is essentially beyond all mutability. The *chit* is the *sat* ; that is, spiritual beings are the only ultimately existent beings, and as such they are not themselves liable to origination or destruction. The

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term creation is not, however, meaningless even in connection with the souls. The souls may still be appropriately called 'creatures' because, though God does not create them by direct productive energy, He may be said, in probably a better sense, to create them, inasmuch as all His five deeds are directly intended to draw forth the inherent capacities of the souls and enable them to attain perfect freedom and eternal bliss.

To this argument of the Siddhanta regarding the meaning of creation powerful support is afforded by Howison's essay on 'The Harmony of Determinism and Freedom,' called also 'A Study in the Metaphysics of Divine Causation (in his *Limits of Evolution*). In this essay Howison looks at the question from the ethical point of view and is anxious to safeguard the moral freedom of man. Human responsibility should be justified and retained in any satisfactory account of the moral realm and not simply explained away. He finds however, that "no being that arises out of efficient causation can possibly be free," for in such a case the creature "merely obeys a pre-established order. like a clock, for example, to which the maker's transcendent skill should impart the power to run perpetually. The maker alone would be the source of its purposive action; the *intention* would be his alone, and he alone would therefore merit the fame or the shame of its performance." (pp. 332-3). Thus he says, "not even Divine agency can give rise to another selfactive intelligence by any productive act." (p. 334). He concludes therefore that "the principle of efficient causality must be discarded in every form" (p. 344), and in its place the principle of final causation must be substituted, that is, "the free attraction of an intelli-

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In arguing for the immortality of the soul, it is not meant that the soul has any life in its own right. It is absolutely dependent on God even for the free exercise of its own powers. Any immortality that the soul can desire can only be had on condition of its making its peace with the Maker. Eternal life, in the sense of a life of Divine bliss, is not given at the very outset—that would make all religion impossible—but can be achieved only when the ignorance and sin naturally associated with the soul are removed with the help of Divine grace. Without all this the soul has only an eternal impotence, mocking all its possibilities and rendering it worse than non-existent.

We pass now from the two main postulates, God and the souls, to a third postulate which is apparently equally necessary namely, *pasa*, the fetter or principle of corruption. By putting together the first two pre-suppositions alone one does not get to a working account of the universe. God is the source of all life, and the souls in their inmost nature are quite apt to receive it all, being altogether dependent on Him. What more is required? Apparently nothing. God cannot be supposed in any way to be holding back the gift of life He has in Himself. Nor can the souls at bottom be supposed to have any other good before them. The consequence, however, is that we are really talking of the ideal or liberated state of the soul and not accounting for the actual state of affairs in the universe. The sins and sufferings, folly and wickedness, that prevail so widely have not yet been taken into account. The souls are only

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potentially sharers in the fulness of God's life. There are, in other words, certain connatural obstacles, impediments to the realisation of life in God. It is the presence of these factors, called *pasa* or bond, alongside of and opposed to the working of Divine grace, that will account for the realm of misled, sinful and struggling lives.

It is necessary then to examine the nature of *pasa* or bond before asking what way there may be of overcoming it. In the first place, it should be noted that in talking of *pasa* or bond, the Siddhanti is not thinking of the relation between God and the souls. The eternal and absolute dependence of the souls on God is certainly recognised by the Siddhanta school, and it is often referred to as the relation of a slave to his master (*vide Dasa-marga* ; cf. also *Tayumanavar's* line "Eternally existent with Thee am not I Thy slave?"). The realisation of this relation of complete submission to the Lord is only another name, however, for salvation, freedom and bliss—not at all a bond or limitation of any sort ("Thou art [not the cause of bondage, since Thou art free from all *mala*"] *Irupa-irupandu*, 4.) By *pasa* or bond is meant, on the other hand, the whole set of tendencies preventing us from realising our oneness or *advaita* with the Lord.

There are three factors making up *pasa*, namely, *anava*, *karma*, and *maya*. *Anava* is the main principle of corruption. It is so called because it makes an *anu* or atom of the soul ; that is to say, it belittles and isolates the souls and is the direct cause of all their finiteness. If it is prevented neither partly nor wholly by God's help, it obstructs the soul's knowledge, desire, and activity so successfully, that the soul is practically non-existent. The soul is compared to the eye which has the capacity of sight, but

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unless aided by some source of light, is practically non-existent, because of its inability to see anything in the dark (*Tiru-arul payan*, iii. 2 ; *Sivaprakasam*, 54). This darkness corresponds to *anava*. So, again, the soul is like a brilliant diamond coated over with dirt, the dirt corresponding to *anava*. In the *kevala-avasta* or naked condition of the soul, as in a swoon or deep sleep, the soul is altogether enveloped in *anava* ; in the *Sakala-avasta* or worldly or waking condition, though *anava* is partly removed by *naya*, it yet manifests itself in diverse forms, as self-assertion, scheming, anger, hatred, ambition, murder, grief, pride and revelry (*Iruva-irupahdu*).

It is not satisfactory to look on *anava* as a mysterious something, sourceless and inexplicable, harassing the soul from all eternity. As the word *anava* itself indicates, the main principle of corruption is only the tendency to isolation, circumscription and narrowness in the lives of the souls. In consequence of such a tendency the soul starts with a very narrow and superficial, though natural, centre of its activities. It has to learn by experience, that is, by further co-operation of God's grace, how there are wider and deeper centres of activity, until at last it makes God Himself the centre of its life, that is, merges its self in God. At first, probably, the soul identifies itself with the body, then with the bundle of all sorts of passions and impulses, then with the self-conscious person with all his self-seeking and selfish aims in life (*Gnanamrutam* ;39). At all these stages the soul is still ignorant of its true centre (*Tiru-arul-payan*, iii. 6.). It has not yet learnt that its true home is God Himself, where alone it can be free from all ignorance and sinfulness. All attempt at erecting a centre of activity independent of the fountain-source of all life, in other words, seeking for a 'thievish lordship' as

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Umapati says (*Tiru-arul payan*, iv. 8 and x 10), must be counted sinful and is fore-doomed to failure. The true life of the soul is only in a complete submission to God and can come only as the result of an absolute self-sacrifice on the part of the soul.

Karma is another component of *pasa*. It is the cause of the diversity of the embodiments of souls and of the diversity of their experiences, whether painful or pleasant. (*Sivaprakasam*, 16.) It is produced by mind, word or deed. The deed itself is sometimes called *karma* and is good or evil. Usually, however, *karma* is the name given to a something produced by good and evil actions. It is said to be attached to *buddhi* or intellect, and is probably only a disposition, habit, or aptitude. The appropriate experiences by which *karma* may be worked out come to the soul either through a *chit* or an *achit* channel, and strictly in accordance with God's *niyati* or ordinance.

Karma, then, is the past moulding the present. Each soul in its present state is different from its neighbour. In the nature of its surroundings, the walks of life open to it, its mental and physical outfit, and the experiences which come to it—in all these respects it differs from other souls. In other words, each soul is unique in endowment as well as in experience. This uniqueness is brought home to each soul in terms of its own past—an explanation which escapes from the necessity of either recognising insuperable differences between soul and soul or making out the inequality to be due to the *fiat* of God Himself.

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by absorbing, instead of helping on, the present. *Karma* has a tendency to stereotype life along certain grooves.

“*Anava* has no origin in time, and so too *karma*” (*Gnanamrutam*, (22)). The inequalities of the present are regarded as the outcome of the activities, of past lives, and the inequalities of those lives again referred to still prior lives and so on. Though neither *anava* nor *karma* is prior to the other temporally, yet *anava* is logically prior to *karma*, because *anava* leads to those activities which make the souls more and more attached to a false centre of activity—such activities as are said to lead to *karma*.

Maya is the one remaining factor in *pasa*. It is God's instrument in shaping the souls' experience and lies at the root of their worlds of experience, their “bodies, senses, spheres of activity and enjoyments.” It is only through experience that the souls can work out their *anava* and *karma*. But neither can they themselves get at the objects of their experience nor can the objects of experience, being non-intelligent, find out the souls to which they belong. It is thus God's work to ‘create’ the worlds appropriate to the souls and enable them thereby to get rid of their *anava* and *karma* (*Sivagnanasiddhi*, II. ii. 79). And the primordial sub-stratum of all the created realms is *maya*. It is not at all like the matter of the physical world about us. It is even different from the *anu* or atom of the scientist's universe. It is something unitary, pervasive, non-intelligent, and an instrument in God's hands (*Sivagnanasiddhi*, II. ii. 53). In its causal form it is eternally existent, but in its effectual form it is transient. It is a medium of God's response to the infinitely varying needs of the infinite number of souls.

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our capacities and shapes our lives, is too elaborate and intricate a subject for the purpose in hand. A step or two, however, may be noted. Out of one form of *maya*, the first outcome is time. Time is thus objective though not absolutely real. It is a condition of our struggling, evolving lives; but once we attain to the harmony of eternal life, time must somehow be transmuted. Second comes the law or *niyati* which guides and controls *karma*. Next in order come three factors, *kala*, *vidya*, and *raga*, which respectively arouse the soul's active, intellectual, and emotional powers (*Sivagnanasiddhi*, II. ii. 55-6). When the soul is thus fitted out for mundane life, it is called *purusha*. The *purusha* is then endowed with the four 'internal organs', *manas*, *buddhi*, *ahankaram* and *chittam*, and with the five sense organs and organs of action. (These organs are psychical and must not be identified with the corresponding physiological organs). Lastly, in response to the sense-organs and their corresponding sensations, proceed God's 'creation' of the five great elementals including the physical embodiments of souls. (*Sivagnanasiddhi*, II. ii.)

It will thus be seen that there is nothing mysterious and baffling at the back of the world we see, touch, and smell. There is no thing-in-itself standing over against us and remaining unknowable for ever and ever. It is, on the other hand, a world of experience, directly, intended for the souls or subjects of experience. Its very essence is its bearing on the souls. This does not, however, take us to the point of subjectivism, because the genuine objectivity and reality of the world, however transient it may be, is guaranteed by the fact that it is not a fancy of our own, nor altogether a product of our own activity, but an outcome of God's activity who has taken due note of our past activities, our present dispositions, and the innermost cravings of our hearts.

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But why should *maya* too be called *pasa* or bond ? Is it not really as opposed to *anava* and *karma*, as light to darkness *Sivagnanasiddhi*. II. ii. 84 ; *Tiru-arul-payan*, iii. 10) ? Does it not help in removing *anava* at least partially ? Is it not God's instrument in enabling the souls to overcome the obstacles to their free and eternal life ? Yes, all this is true ; still, as long as *maya* has a hold upon our souls, we cannot be said to be free. We catch only a glimpse of the eternal life with the help of our worldly experiences. *Anava* and *karma*, which absolutely blind us in our *kevala* or naked condition, give room to a glimmering of light in the *sakala* or worldly or waking condition (*Sivagnanabodam*, iii g 1 ; *Sivagnanasiddhi* II. iv. 37. 39). But *maya*, which brings about the *sakala* condition, has nevertheless a tendency at first to deceive us by appearing to be itself the end or goal of our lives, instead of being only the means to it. There is a tendency on the part of the souls to be enamoured of, and enslaved by, *maya* instead of being helped on by it to a free spiritual life. The realm of *maya* seems to give us a satisfaction which it can never do by itself. It is on this account that *maya* too is called a bond.

A word or two may now be said about the general nature of *pasa*. All the three factors of *pasa*, viz : *anava*, *karma* and *maya* are said to have no origin, and therefore no end, in time. It is, however, admitted that in salvation they cease to be as *bond* ; that is, though present, they are transmuted in significance. All *pasa*, moreover, though held to be eternal, is at the same time far from *Sat*. *Pasa*, though not a 'created' object, is nevertheless *achit* or non-spiritual, and consequently said to be *asat* too. *Asat*, however, as applied to *pasa* does not mean the transient ; it is

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It remains to consider the cause of *pasa*. In the first place *pasa* cannot be said to be natural to the soul, for in that case there would be no possibility or desirability of any freedom at all. The postulation of certain principles of corruption, namely, *anava*, *karma* and *maya*, does not suffice. How can principles do anything? They are *achit* or non-spiritual, whereas, according to the Siddhanta all deeds must be referred to a *chit* or spiritual being. The conception of a devil or Satan does not even suggest itself to Siddhanta thought. There are only two other alternatives, either God or souls. The souls themselves would not and could not be the cause of their own bond; while God, being pure and free, would not bind the souls Himself. (*Irupa-Irupahdu*, 4.) What then is the cause of *pasa* according to the Siddhanta? *Pasa*, like the souls themselves, has no origin in time, and is found associated with all the souls. It is true *pasa* cannot do anything by itself, but God, through His *sakti*, makes it effective. *Anava*, *karma* and *maya* all work only by God's help. *Pasa* can be removed only when it is all worked out; in other words, *pasa* will fall off the souls only when it is fully ripe. Thus though the principles of corruption are set to work only by God's co-operation, they cannot be attributed to Him as cause. They are best conceived as certain con-

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Editor's Notes

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2. Maanikkavaachakar is the youngest, not the oldest, of the four Samaya Kuravar.
3. Sundarar flourished between the fag-end of the seventh century and the beginning of the eighth.
4. Gnaanamrutam is a Saivite work much revered by the Saiva Siddhanti. It is a work positing the tenets of the Golaki Matam.
5. Meikanda was by birth a Vellaala. However, he is the Aachaarya par excellence. His chief disciple Arulnandi was the greatest of Sivaachaaryas. He flourished in the thirteenth century.
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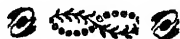
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Popley cultivated Saiva Siddhanta with deep interest. He was truly fascinated by Tamil Saivism. He strained every nerve of his to master Tamil, and we are glad to observe that within years, his efforts crowned him with success.

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SIVA-GNANA-BOTHAM.

This work occupies in Saiva-Siddhantism the position which the Bhagavadgita occupies in Vedantism. It is said to be a Tamil translation of twelve Sanskrit Sutrams from the Rourava Agamam, with an extensive commentary upon them by Meykandan—"The man who saw the truth"—in the fourteenth century A.D.¹ It forms the basis of modern Saiva-Siddhantist philosophy.

The Siddhanta philosophy has not yet received the same careful and sympathetic treatment at the hands of European scholars as the Vedanta philosophy, partly because its exposition is contained in works written in classical and difficult Tamil. No adequate evidence exists as yet to determine the origin and growth of this wonderful philosophy. Every year the inscriptions and monuments of the Tamil country are yielding new historical data to the student of South Indian history, and we may believe that it will not be long before we get some sure dates in ancient Tamil literary and religious history which will become landmarks in the historical study of this philosophy. That the philosophy has a connection with the Sanskrit Agamams, that before it found philosophical expression in the Siva-Gnana-Botham it already held sway as a religion in the hearts of the Tamil people, is without a doubt. Dr. Pope says "Saivism is the old prehistoric religion of South India essentially existing from pre-Aryan times and holds sway over the hearts of the Tamil people."

In the absence of conclusive evidence as to the date of Manikkavasagar and Gnanasambandar it is impossible

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SIVA-GNANA-BOTHAM.

This work occupies in Saiva-Siddhantism the position which the Bhagavadgita occupies in Vedantism. It is said to be a Tamil translation of twelve Sanskrit Sutrams from the Rourava Agamam, with an extensive commentary upon them by Meykandan—"The man who saw the truth"—in the fourteenth century A.D.¹ It forms the basis of modern Saiva-Siddhantist philosophy.

The Siddhanta philosophy has not yet received the same careful and sympathetic treatment at the hands of European scholars as the Vedanta philosophy, partly because its exposition is contained in works written in classical and difficult Tamil. No adequate evidence exists as yet to determine the origin and growth of this wonderful philosophy. Every year the inscriptions and monuments of the Tamil country are yielding new historical data to the student of South Indian history, and we may believe that it will not be long before we get some sure dates in ancient Tamil literary and religious history which will become landmarks in the historical study of this philosophy. That the philosophy has a connection with the Sanskrit Agamams, that before it found philosophical expression in the Siva-Gnana-Botham it already held sway as a religion in the hearts of the Tamil people, is without a doubt. Dr. Pope says "Saivism is the old prehistoric religion of South India essentially existing from pre-Aryan times and holds sway over the hearts of the Tamil people."

In the absence of conclusive evidence as to the date of Manikkavasagar and Gnanasambandar it is impossible.

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to be certain of the relation between this philosophy and the teaching of Sankarachariar and his successors². There seems no reason to doubt that Sankarachariar himself was a Saivite, and it is likely that the earliest Bashyam of the Vedanta Sutas is the Srikanta Bashyam, which is in accord with the Advaita philosophy of Saiva-Siddhantism. Dr. Pope says, "It is necessary to state that the influence of the Bhagavadgita is to be traced in every part of Manikka-vasagar's poems." The relation between the two has been put down to another cause by some South Indian scholars, viz., that the ideas of Saivism have had a large influence in the composition of the Bhagavadgita. However this may be, there is strong evidence that some of the dominating religious ideas of Saivism have an origin in the primitive Dravidian mind, and that Dravidian influences from very early times have moulded South Indian philosophy and religion. It is not the intention of the writer, however, to discuss the origin and development of Saivite ideas and practices. There are many problems to be solved before this can be done. It is probable that both Manikka-vasagar and Gnanasambandar, the latter being the first of the Devaram hymnists, preceded Sankarachariar. The great revival and spread of Saivism was due to these preacher-singers, and it is certain that the Saiva-Siddhantam had not then received expression and exposition in philosophical form. It was three centuries afterwards that Meykandan wrote the Siva-Gnana-Botham.

The religious ideas that have received philosophical expression in this work are already found in the hymns of the earlier Saivite preachers and in the great Periya Puranam, and are the root ideas of Saivism. We must not therefore regard the Siva-Gnana-Botham as forming new ideas and conceptions, but rather as formulating and

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arranging religious ideas and conceptions that already existed and as giving to them a philosophical expression. The readers of this work will find these thoughts and ideas real gems flashing with a thousand lights from the unseen world. Those who study it will not only be fascinated by its spiritual radiance, they will surely feel that it has expressed succinctly and in its own inimitable Indian way some of the rarest and most precious religious ideas which influence the life of man. The Christian student will find much in this book to tell him of the "Light which lighteth every man," and he will see here evidence of God's quiet and certain preparation of Indian minds for the Christian revelation³. There is much in the literature of Saivism which is of permanent value to the soul in its striving for the highest life. There is much that must persist and find a new meaning in the light of Christ as the psalms and prophecies of the Old Testament have done. The present translation was first undertaken for the purpose of personal study so that the writer by careful attention to every word and thought might clearly understand this wonderful philosophy. It is published because the writer feels that it is incumbent upon him to do anything he can to bring the ideas of Saivism and Christianity into closer relation to one another, so that Christianity may learn something of its own hidden treasures in this revelation of religious truth, and so that those who have tasted the mystic sweetness of Saivism and have felt the swell of the soul's devotion to these glorious religious ideals may find that in Christianity nothing of value is lost, but rather that all is intensified and completed in the person and work of Jesus Christ, the Lord of Grace.

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relate Christianity and this wonderful South Indian philosophy is a deterrent, but the sense of duty and the power and fascination of this religious outpouring give courage for the task. The object of this article is to give a translation of portions of the Siva-Gnana-Botham and a brief critical exposition of the Saiva-Siddhanta religious system and of its relation to Christianity. As the purpose is to deal here only with the distinctly religious side of Saiva-Siddhantism the translation is limited to those portions which have a definite religious bearing. There is much in the book that belongs to the realm of philosophy, and a good deal of quaint psychology. Nothing will be said concerning these portions except as they affect the religious side of the system.

The Siva-Gnana-Botham is divided into twelve chapters, to which the twelve verses translated from the Sanskrit* form the headings. The first seven chapters are largely philosophical and psychological, and so we shall be mainly concerned with the last five chapters which deal specially with the religious side of Saiva-Siddhantism. Those portions of the first seven chapters which have a special bearing on our subject will be translated and the trend of all the chapters given in brief.

* These verses are printed in italics.

The Roman figures I, II, etc., refer to the twelve main verses. The numbers 1, 2, 3, 4, etc., refer to the various arguments in the chapter, each chapter being divided into logical parts from two to seven in number. The letters a, b, c, etc., refer to the various illustrations used to enforce each argument.

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The translation endeavours to avoid the use of Indian technical terms, partly because their meaning varies so much in the different systems and partly because it should be possible to express Indian thought in ordinary English terms. Nor is it necessary to give the Tamil alongside of the translation : the reader who desires to compare will find full references to the original all through.

The first chapter is concerned with the existence of God and argues His existence from the fact of the cosmic universe, the object of our sensory knowledge.

(1) *The existence of God.*

(1.) *The material world is composed of forms which are called he, she and it. This world is subject to the processes of origin, evolution and dissolution. Thus it is an entity created and preserved by Him who also causes its dissolution. It comes to re-birth through the sense-principle of self-assertion⁴. So the learned say that. He who is the cause of the world's dissolution—He alone is its First Cause.*

2 (a) The universe which has been resolved into the Lord, comes to re-birth through Him who is the cause of its dissolution. As it is brought to dissolution in order to destroy the power of the sense-principle of retribution, so it must be brought to re-birth in order to destroy the sense-principle of self-assertion.

2 (c). Just as the shoot appears from the seed embedded in the moistened earth, so the universe comes to re-birth from the seed of sensuousness hidden in the soil of the Divine energy acting in accordance with the fruit of previous actions. Just as the hornet gives to the worm which will become a hornet the form it desires, so

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1 the Lord gives to each soul a body in accordance with its desires and with the fruit of its former actions.

2 (d) Like Time which exists immutable in the midst of change, the Lord exists and operates as Creator, Preserver, and Dissolver, unchangeable in Himself. He brings the world into existence by the mere expression of His will. He causes it to go through the processes of evolution without any mechanical means. He causes it to dissolve without Himself suffering any change. He is unfettered as the mind of one who reads and studies is free to move as it will, and as the man in his waking state is not bound by the thought and ideas of his dream-state.

3 He alone who is the cause of the dissolution of the universe is its First Cause. For the intelligible universe can only be directed by Him who causes its dissolution—who cannot be conceived by our minds—and this universe cannot be in its own control.

3 (c) As the spiritual universe comes into being and is preserved by that unique One, who is not one of its forms, so it is dissolved into Him. Thus He who is the end of all—He alone is the First One. That spiritual universe is like Him without end, and is His servant, serving Him in many ways even in heaven.

The main points here with which we have to deal are the attributes and functions of the Supreme Being and the part played in the evolution of the cosmic universe by the three sense-principles. The evolution which is posited here of the cosmos is an evolution which is eternal. Every cre-

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ation is preceded by a dissolution and every dissolution involves a future recreation. The cosmic evolution contains the three ideas of creation, preservation, and destruction. The Supreme Being is declared to be the First Cause of all these revolutions. This Supreme Being is asserted to be transcendent and unmoved by the evolutions over which He eternally presides. He is identified with Siva who is the acknowledged deity of the dissolution of the universe, and is exalted to a preeminent place above the Trimurtthi as a Supreme Deity—Transcendent over all and Immanent in all. The various attributes and functions of the Siva of the Trimurtthi are given to the Supreme Being, but the name Siva is always understood of the one Supreme God of whom the Puranic Siva was a manifestation.

In Indian thought the sense-principles have a very important place assigned to them. They are regarded as being co-operative causes with the Supreme Being in the cosmic evolution. It is well to state here what these sense-principles are. They are certain conditions necessarily attached to a sensory mode of being. They are first, sensuousness (Maya)⁵. In the Siddhantam the word Maya does not mean illusion except in a secondary sense on account of the illusory character of sensory objects. It connotes sensuousness, the essential character of sensible objects. The second sense-principle is that of self-assertion, that is the assertion of an individual existence in the sense of separation from the world-soul. In the Siddhantam this does not mean mere self consciousness, which is not regarded as an evil in itself, but the self-consciousness which asserts its independence and which does not realise its complete and absolute dependence upon the Divine consciousness. This will appear later. The third sense-principle is that of Karma or the retributive force of actions. Every



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action holds within it a power, a centre of energy for future existence, and the energy must inevitably and exactly work itself out in various sensory conditions.

These three sense-principles are regarded as evils or impurities which the soul has to get rid of before it attains to full liberation, and the treatise we are studying is the story of that process of liberation. The period of dissolution is regarded as a period of rest from the action of the force of Karma. "The universe is dissolved so that the soul, tired with working out its Karma, may rest"*

Each evolution of the world is, however, in strict accordance with this law of retribution. Sensuousness is regarded as the eternal ground of the universe. "Sensuousness is the clay, the Divine energy the wheel, and God Himself the potter in the making of the universe." †

The object of all these cosmic evolutions is the destruction of the sense-principle of self-assertion which can only be abolished through its complete working out in accordance with the law of retribution. All these cosmic functions of God are considered in Saivism as the Divine play or the natural and spontaneous outpouring of His love for the sake of the soul's liberation.

The second chapter, dealing with the actual relation of God to human souls, is important, and part of it is translated.

(II.) *The Relation of God to the Universe,*

* Sivagnana Sūthiar, I. 32.

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11 *That First One is one with the souls of men, He is distinct from them and He is both one and distinct from them. In order that in conformity with the previous good and evil actions of souls His Divine Word, which is His Gracious Energy, may cause those souls to undergo the round of births and deaths, He remains in continual and living union with that Divine Word.*

1 The Lord is immanent in all these souls and works in them, and this immanent oneness is called Advitham (advaitam) or non-duality. By this word Advitham is not meant absolute oneness of existence. The negative prefix indicates negation of dual quality. It denies the separate or dual existence of God and the soul, *i.e.*, that the soul has an existence of its own apart from God.

1 (a). The mind co-exists with a body composed of nerves limbs and organs, and the mind answers to the name given to the body. As the mind is united to the body, so is the Lord united with our souls. He is not the soul, and the soul cannot become God. But though distinct from the soul yet He is one with it.

1 (b). The phrase "unity of God" used in the Vedas means the existence of one Supreme Being and one alone. That one Supreme Being is the Lord, who stands alone. You who call yourself that one are not so. You are the soul, a different being. Without the vowel 'a' no consonant can be sounded, and so in the same way the Veda says: "Nothing can exist apart from the Lord." [In Tamil all consonants are sounded with the vowel *a* and this is the primary sound.]

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Taste with the Fruit so is the Gracious Energy of the Lord—His sacred Feet—united with the universe. Therefore the Vedas do not speak of sameness but of inseparableness or non-duality (not of one existent entity but of co-existent entities).

1 (d) In the whetstone the grains of sand are mixed with the melted gold wax and united with it in an inseparable union, though each remains distinct in itself. In the same way the Lord is united with our souls, so that, though each exists, they co-exist in an inseparable union. When I am free from impurity and through ecstatic contemplation the Lord enters my soul, then in that state of exaltation I can say, "I am the world."

4 The Lord exists in a continual and living union with His Word—which is His Gracious Energy. For He is omnipresent and neither the same nor different from the universe.

4 (a) Because the Lord is all-pervading He cannot be said to be one thing. If on the other hand He is said to be two things He cannot be said to be all-pervading. As there is no soul or body anywhere which can exist without Him, He must be all-pervading. Like the Sun and its Light, the Lord with His Gracious energy pervades everything. The universe is His possession. We are His servants in His presence.

The first point to notice is the definition of Advaita (Advitham) from the Siddhantist point of view. This definition is central for the Siddhantist philosophy and very important for its practical religion. The negative prefix "a" denotes a negation of quality and not a negation of existence. This is the important point to notice. The Saivite

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believes in the existence of two Souls, but he does not believe in the possibility of their independent existence. The one must exist in union with the other. The transcendence of God is never lost sight of and it is distinctly asserted that the soul cannot become God and that it has a conscious life, though in eternal union with and dependence upon the Divine Soul. The illustrations in the text will sufficiently explain this union.

The remaining three divisions of this chapter deal with the continuous evolution of the soul as the result of its Karmic energy, and the method of the Divine operations. The power which operates these laws and orders the cosmic evolution with its experiences for the individual souls, is the Divine Energy. It should be particularly noted that this Divine Energy is almost personalised and is regarded very similarly to the Christian conception of the Spirit of God. This Divine Energy is said to be full of Grace. "The Spirit proceeds from the Lord. From the Spirit arises the creative energy. These two in union give birth to the spiritual and material universe. The Lord is a young man and His Spirit a young maiden to those who have learnt the truth."*

The Divine Spirit is the active agent in the soul's redemption and so the stanzas which refer to it have a very important bearing on our subject. This conception of the Spirit of God is very pertinent to Christianity.

Chapter III deals with the existence of the soul and its distinction from the body, the senses and all other parts of this sensory universe, and from the Supreme Being. It has some very interesting psychology but it has no direct bearing on the religious side of this system.

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Chapter IV also deals with the psychological aspect of the subject. The faculties and states of the soul are described and an interesting account of the sacred symbol 'Oum' is given.

Chapter V deals with the action of the Divine Energy in the soul and so we translate it fully.

(V) *The work of God in the soul.*

V. By means of this soul, the senses of touch, taste, sight, smell and hearing measure and understand objects. But they cannot know themselves or the soul. Similarly the soul cannot of itself know itself or the Grace of God. As the presence of the magnet draws the iron, so the presence of God's Gracious Energy influences the souls while He remains changeless.

1 The five senses perceive by means of the soul, for they can perceive nothing unless they act in conjunction with the soul.

1 (a) The soul as a king rules the five senses, so the five senses cannot know the soul. Yet the soul can only know by means of the five senses. Unless the soul is active the eye will not see and the ear will not hear. Thus both soul and senses are interdependent.

2 The soul also can only understand through its Lord, because like the senses it cannot by itself know itself or its Lord.

2 (a) O thou who hast forgotten the verse of the Veda which says that the whole universe has come into being in the presence of the everlasting Lord, know that

Chapter IV also deals with the psychological aspect of the subject. The faculties and states of the soul are described and an interesting account of the sacred symbol 'Oum' is given.

Chapter V deals with the action of the Divine Energy in the soul and so we translate it fully.

(V) *The work of God in the soul.*

V. By means of this soul, the senses of touch, taste, sight, smell and hearing measure and understand objects. But they cannot know themselves or the soul. Similarly the soul cannot of itself know itself or the Grace of God. As the presence of the magnet draws the iron, so the presence of God's Gracious Energy influences the souls while He remains changeless.

1 The five senses perceive by means of the soul, for they can perceive nothing unless they act in conjunction with the soul.

1 (a) The soul as a king rules the five senses, so the five senses cannot know the soul. Yet the soul can only know by means of the five senses. Unless the soul is active the eye will not see and the ear will not hear. Thus both soul and senses are interdependent.

2 The soul also can only understand through its Lord, because like the senses it cannot by itself know itself or its Lord.

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the soul having God as its organ of sight, in accordance with the fruit of its actions comes to understand the world. Yet, as all that is phenomenal is illusory, God cannot, like the soul, have any experience of phenomena.

2 (b). As the stars lose their light in the light of the sun and having no light in themselves shine only through the sun, though they remain distinct from it, so the soul understands the impressions received from the various senses of sight, hearing, taste, smell and touch through Him who is the Truth, and it abides with Him,

2 (c). The Divine Grace exists eternally with the Lord. That Grace is His Divine Energy His Energy cannot exist apart from Him and He cannot exist apart from it. To the eyes of His saints, the Lord is seen to be one with His Grace, just as the sun and its light appear as one to the eye, so the Lord exists changeless and operates all things through His Divine Grace.

The dependence of the soul on Divine Grace for its knowledge, the idea of the "presence of God" automatically affecting the phenomenal world without being thereby affected by it, and the further definition of the Divine Grace in this chapter deserve particular notice.

The following verse from one of the commentaries is a very beautiful description of Divine Grace.

"This Divine Grace which is the cause of the soul's knowledge is God's own eternal energy. Apart from Divine Grace there is no Supreme Being. The Lord by His Grace will drive away all falsehood from the souls of men and grant them true knowledge as the sun by its light drives away the darkness." [Sitthiar, V.g.]

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Chapter VI treats of the nature of God and of the soul's knowledge of Him. The chapter is a very interesting one to the philosopher. It is not, however, very pertinent to our present purpose.

In Chapter VII we are taught the relation of the soul to the phenomenal universe and to absolute reality. It is asserted that the soul partakes of the nature both of the phenomenal and of the real, that its nature is modified by its union with either, and that the nature with which it unites is the determining factor in its own nature. In so far as it unites with the phenomenal it shares in the conditions of phenomenal existence and if it unite with the Supreme Reality it conforms to the nature of that Reality.

There is much in this teaching akin to Christianity.

(VIII) *The attainment of Divine Wisdom.*

VIII. *The Lord, who by reason of a soul's good deeds has been an indwelling Spirit teaching him, now appears in the form of a Teacher and instructs him telling him that he is a king's son living harassed in the midst of savages—the five senses. Then the soul understanding its true nature leaves these savages and unites with the Sacred Feet of the Lord in an inseparable union.*

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observances enjoy its fruits in the states of bliss. Then so that they may experience on the earth the remaining fruit of their former desires and so extirpate all earthly desire, they are born into a good race and enter the way of attainment of Wisdom. This is the counsel of the learned.

1 (b). The joy which comes from those religious acts which are performed with the desire to obtain their appropriate benefits, is like the joy the hungry man derives from eating—who becomes hungry again. Therefore, when by means of these imperishable religious acts the merit and demerit of the soul become perfectly balanced, the soul will attain to the state of bliss and there enter the path of Wisdom.

2. The Lord Himself will come as the Divine Teacher and teach Wisdom, for He shines in the soul, taking as His form the pure soul's spiritual intelligence.

2 (a). The pure learn Wisdom intuitively from the Lord who is one with them. To the spiritual He appears in His own form as a Divine Teacher and teaches them Wisdom. For the sensuous He hides in a human form similar to theirs, and by that means teaches them Wisdom.

2 (b). Unless the Lord teaches Wisdom to souls according to their several conditions, they can never attain it. To the spiritual and sensuous who learn wisdom through the faultless Lord of the world, this imperfect knowledge is imparted in the second and third person respectively. The pure who do not receive such imperfect instruction learn the Heavenly Wisdom from the Lord intuitively.

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outward signs of the mother's inward love—do not appear before but only after the child is born, so that all may know that unseen love. So who can understand the Lord, who exists unseen in the soul as the shadow in the water, unless He appears as the Divine Teacher ?

3 As the senses only show the soul their own sensations, like the colours shown in a mirror, souls deluded by the five senses cannot understand themselves.

3 a) The soul thinking upon the knowledge it obtains through the organs of perception as it unites with each—like the many colours reflected in the mirror, these have their different sensations—understands that as the many colours are distinct from the mirror,⁶ so the many fleeting sensations are distinct from itself. If, after realising the transient nature of all such knowledge it understands its own true nature, it will become the servant of the Supreme Being and will come to reveal in itself the nature of that Supreme Being—a nature quite different from the phenomenal.

4 When the soul, sees itself to be distinct from the organs of perception it will come to the feet of its Lord, just as a man in a swing when the rope breaks comes for support to mother earth.

4 (a) The soul, which is bound by sensory knowledge as the rich water is dammed up by the anicut, when it is freed from the bonds of sensory knowledge, will, like the flood which has burst through the anicut and gone rushing away to join the stormy sea, come to the Sacred Feet of the imperishable Lord, whence it will never return.

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3 (b) If every mental object, both sensory and spiritual, is God, then there is no necessity for any one to leave the things of sense ; so there will be none who attain to the feet of God. If, on the other hand there is any mental object with which He has no connection, He cannot be the Supreme Lord. The knowledge of the soul and the knowledge of the senses are different, just as the other organs cannot see like the eye but deal each with its own particular objects. Learn the supreme preciousness of eyesight from those who regain it after having lost it.

4 (c) O learner who hast learnt that thou art not as the five senses having knowledge only of particular sensory objects ! The sensuous man who has left the limitations of sensory knowledge and come to the Feet of the Lord will never again leave them for the sake of the senses. If the sense-impurities which passed away from him at this union again come upon him, as the green scum⁷ which has been driven off by a stone covers the water again after a little while, let him meditate upon the Lord who never leaves him, and so rid himself of these impurities.

(IX) *The Purification of the Soul.*

IX. *O soul seek in your own mind for the Lord who is incognisable by the human intellect or senses, and know Him through His own Divine Wisdom. When the soul realises that the sense-world passes swiftly away as a mirage and renounces it, that Divine Wisdom will be to it as a cooling shade. In order that the soul may continue thus it should know and understand rightly the five mystic letters which the Lord has given.*

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1 (a) They who, after looking for their real self in their nerves, bones, veins, marrow, mucus and other constituents of the body, have found that they have no knowledge of themselves and that they can only know themselves through some other wisdom, will through the Divine Wisdom come to know the Lord and themselves who subsist in the Lord. As for those who do not know in this way when will they be able to know themselves ?

1 (b) The eye which sees what is shown to it cannot see its own nature, nor can it see the soul which enables it to see. Similarly the soul cannot see itself, nor the Lord who enables it to see. The Lord is one with the soul though hidden from it ; therefore, seek Him in the intelligence of the soul.

2 When the soul realises that the phenomenal appearances of the world are all transient, it will know itself as truly existing in a permanent spiritual form, just as when the colours reflected on a mirror⁸ are known to be transient, the mirror⁹ will be seen to be unchanged.

2 (a) When the soul realises that the heaven and earth and all else are transient phenomena and renounces all, will not the Lord who is unqualified, holy, eternally blessed, absolute, the only incomparable Lord, come as a Wonder transcending all human faculties, and afterwards appear to the soul as the inseparable light of its own intelligence ?

2 (b) Realising then that the world which is shown to our senses is altogether phenomenal, and renouncing it,

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know that that which remains is the Real. Yet you who have known the world as it is shown to your senses, you are not the Real. If you renounce the world and become united to the Real as the servant of the Real, then the transient world will entirely leave you.

2 (c). When the soul looking at the world in its various parts realises that this thing, and that thing—nay all things—are not Real, and renounces them and in ecstatic union contemplates the Lord in itself; the method by which through Him it renounces its sense-relationships is like the way the snake charmer through ecstatic contemplation of the Brahmany Kite drives away the poison from the snake-bitten man.

3 After thus contemplating the Lord, repeat according to rule the five mystic letters. This is enjoined because the soul retains a hankering after its sense-knowledge through its old habits, just as the worm which has been in the habit of feeding on the bitter margosa bark returns to it even after tasting the sugar-cane. By this means that hankering may be destroyed.

3 (a). If the soul realises through the repetition of the five mystic letters that it is the property of God, and in its Lotus-like heart offers up the flowers of good qualities as oblations in its worship of Him; if by the same mystic letters it offers up in the bowels the holy sacrifice with the sacred fire of love; and if afterwards in the forehead it contemplates the Lord in ecstatic union with Him, the Lord will appear to it and it will become the servant of the Lord.

3 (b). If the soul through the five mystic letters see the Lord in the heart as one may see the invisible planets—

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3 (c). If one examines carefully the true nature of the Lotus-like heart it will be seen that the twenty-four sensory principles have the form of the stalk. The twelve spiritual principles have the form of the petals. The sixty-four powers of God, the Creator of the sense-world and the Saviour from its power, are its filaments. His Divine Energy is the seed vessel. The male Energies are the fifty-one seeds. So the Gracious Energy of God abides upon this Lotus heart. Therefore know this and worship Him by the five mystic letters.

(X) *Freedom from sense-impurity.*

X. *Just as the Lord, though distinct from the soul unites with it in this earthly life, so if the soul unites with Him as master and servant in such a way that it considers all its acts as His, then will it be freed from all sense-evils, viz., self-assertion, sensuousness and retribution*¹⁰.

1 Just as the Lord unites with the soul, so do thou unite with the Lord. For by so doing, self-assertion and self-pride will be destroyed and we shall reach His Sacred seat.

1 (a) When the soul distinguishes itself from others and realises its own intelligence distinctly, then the Lord not being separate from the soul appears as that Intelligence

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2 Regard yourself always as the servant of the Lord, and your actions as His. For, when the soul only acts by His Grace, sense-knowledge and retribution will not touch it.

2 (a) The senses are not our true self. Their actions are not under our control but under the control of the Lord. The object of the senses is not ourself, neither are their operations in our control. We ourselves are the property of God and not our own. If they thus understand themselves and live as servants of God—as those whose actions are His actions—in whatever body they may be, no actions they do will become bonds to their souls. Then in the presence of the Lord who apportions the fruit of actions, the power of previous actions will perish.

2 (b) It is the duty of the great to protect those who take refuge with them; so the Lord protects those who have come to Him; yet He is not biassed on this account. Those who have come to Him and who have become His servants. He makes like Himself, and to others He apportions the fruit of their actions. So He treats these two classes according to their actions.

2 (c). Like the jar which retains a faint smell of assafoetida even after the assafoetida has been removed, the faint operation of the principle of retribution, with its accompaniments, the sense-body and sense-knowledge, will persist even to the enlightened soul. Yet the fruit of the present deeds of such a soul will not be accumulated but will perish with all that belongs to sense. For that soul

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has been transformed into the Lord and it gazes steadfastly upon that Divine axle which will not allow it to revolve again in the round of births and deaths.

2 (d). The ascetic, though sitting in the fire, does not lose his power over it. The rider, though seated on the fleetest horse, does not lose his control over it. So those who have sought for a way of escape from the senses and fixed their thoughts upon the Sacred Feet of God, even though they must walk in the midst of the five kinds of sensory objects, will not fall in bondage to them and lose their true nature.

2 (e) He who, realising that his own nature belongs both to the Real and to the Phenomenal, understands all things through the Grace of the Lord, earthly things which are but phenomena will have no influence over him but he will become united to the Lord who is Real. As the darkness cannot stand before the fierce light of the sun, so he will not be any more under the influence of the five senses of that phenomenal world which cannot stand before the Real.

(XI) *The method of the soul's union with God.*

XI *As the soul in union with the eye makes it to see and at the same time itself sees objects, so the Lord uniting with the soul makes it to know and He also knows with the soul. Thus by that love which cherishes for ever this inseparable communion the soul will unite with the Feet of the Lord.*

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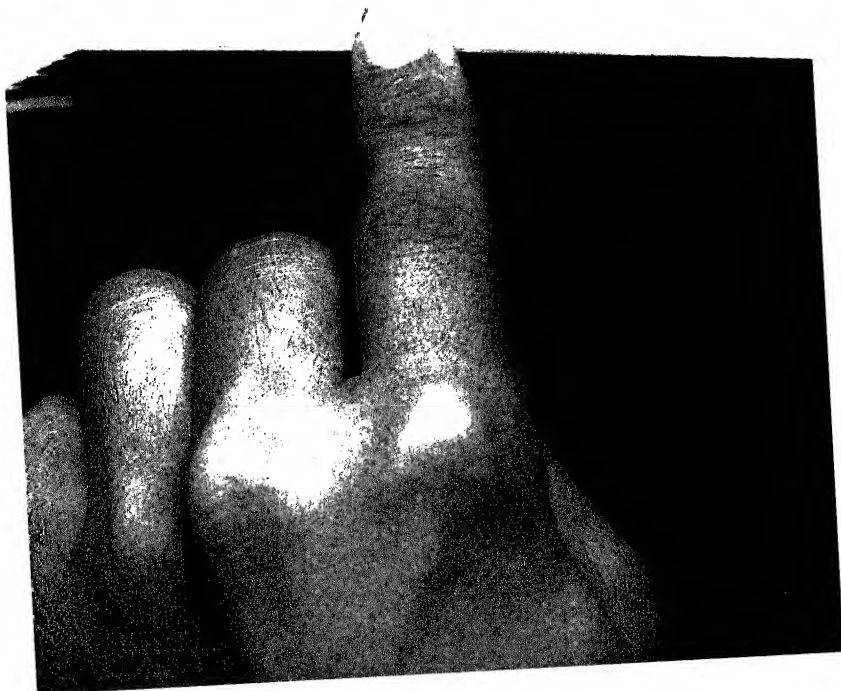
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and apprehends what they perceive. It does ^{n'}
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Sacred Feet and understands the true nature
objects, will not He, who in inseparable ^{unio}
soul understands with it and makes it to under
not He, by the ever increasing experience ^{whic}
enjoys of His glorious nature, abide in its intell
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2 (a) Although the sun shines the same
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are tainted with sense-impurity He appears as ^{di}
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impurities those who have lost their sense ^{imp}
and through their love have learnt to know Him
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2 (b) As the moon little by little, day by ^{da}
the persisting darkness, so the Lord, Who from



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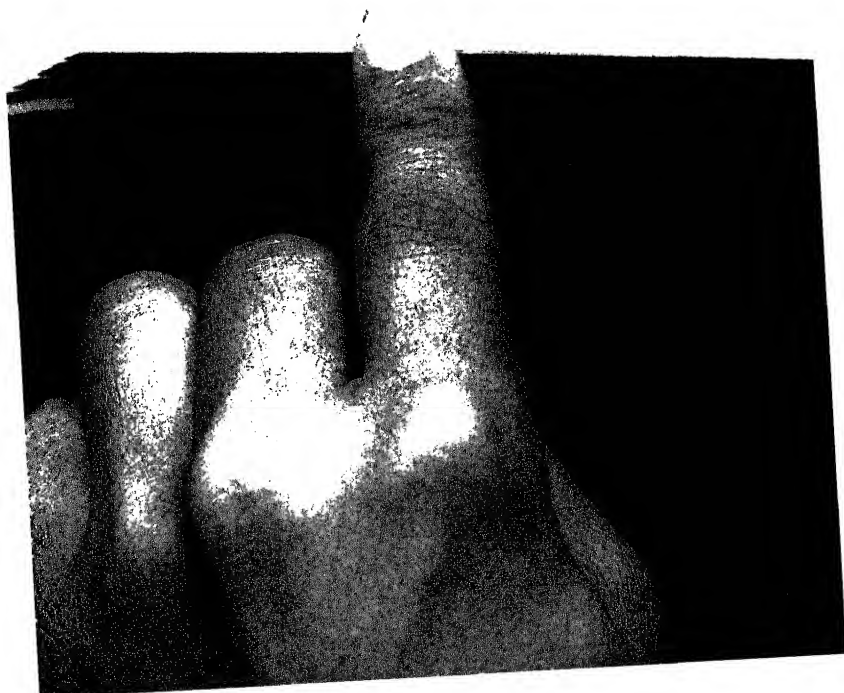
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1 (b) When the soul unites with the ^l
Sacred Feet and understands the true nature
objects, will not He, who in inseparable ^{unio}
soul understands with it and makes it to under
not He, by the ever increasing experience ^{whic}
enjoys of His glorious nature, abide in its intell
make it entirely His own ?

2. When the soul praises the Lord ^{with}
devotion it will attain to His Sacred Feet, for th
inseparable union with each one causes each ^{to}
the fruit of his actions.

2 (a) Although the sun shines the same
the sightless it will be as the darkness of ⁿ
although the Lord is everywhere the same, ^{to th}
are tainted with sense-impurity He appears as ^{di}
knowledge only. But as the sun causes ^{only}
grown Lotus to expand, so He cleanses from ^a
impurities those who have lost their sense ^{imp}
and through their love have learnt to know ^{Him}
the giver of full knowledge reveals Himself ^{clearly}

2 (b) As the moon little by little, day by ^{da}
the persisting darkness, so the Lord, Who from



abides with the soul, little by little as the soul matures, by His love destroys its sense-evils, attracts it to Himself and brings it into conformity with His will, even as the magnet attracts and brings under its control the piece of iron. Not for one day does He cease and grow weary, for His mere presence effects all the change. He Himself remains changeless.

2 c) Does the soul which thus unites with the Lord perish or does it not? If it perishes then how can it unite with the Lord? If it does not perish, then because the sense-knowledge persists it cannot become one with the Lord. Then how is it? All this natal sense-impurity perishes, but the soul like the salt in the water unites with the Sacred Feet of the Lord and becomes His servant, having lost all self-assertion; and it will remain thus for ever without separation.

2 d) The morning sun is first hidden in clouds of mist only showing its light dimly; afterwards when the mist has been driven away it shines out everywhere. so the soul with its intelligence hidden from eternity in the cloud-mist of sense-impurity brightens a little and becomes conscious of sensory objects, and afterwards through the Grace of the Lord dispels that sense-impurity. Then its intelligence shines out perfect, and having united with the Sacred Feet of the Lord it is purified.

(XII.) *The Worship of God.*

(XII.). After cleansing himself from all sense-impurities, which has prevented him from reaching the Sacred Feet of the Lord which bear up all things, the freed soul, who through the Grace has come into union with the Sacred Feet of the Lord, would mingle in the society of His devotees who live at His feet. Then,

abides with the soul, little by little as the soul matures, by His love destroys its sense-evils, attracts it to Himself and brings it into conformity with His will, even as the magnet attracts and brings under its control the piece of iron. Not for one day does He cease and grow weary, for His mere presence effects all the change. He Himself remains changeless.

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so that all false knowledge may pass away, he should consider the forms of these love-filled devotees and the sacred temples as the Lord Himself, and should live worshipping them.

1. Get rid of all sense-impurities, for these only overcome "the true wisdom which leads to heaven and are the cause of the false knowledge which leads to rebirths.

1 (a). Retributive power is the principle which unites with actions, good and bad, as their result and the cause of future merit and demerit. Sensuousness is seen in the earth and all other material objects. Self-assertion produces false knowledge. These three sense-evils are unfit for you who have gained the true knowledge. Therefore leave them entirely.

2. Mingle in the society of those who are devoted to the Lord, for others will only bring false knowledge.

2 (a) The Retributive Power of previous actions will not touch the souls which have left entirely the society of those who are without love to the Lord—these have rejected the true path of wisdom and suffer rebirths through the persistence of sense-impurity—and who as lovers of the Lord have joined the society of His devotees, and renounced the world, having attained the heavenly wisdom.

3. Regard the forms of the Lord's devotees and His sacred temples as the Lord Himself and worship them. For although the Lord is omnipresent, in these two forms He shines forth brightly, while in other forms He does not appear clearly.

3 (a). The supreme transcendent Lord, wishing that men should know Him, gives His sacred form to His devotees in the sacred ashes, beads and other tokens. He

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makes them to know Him through ecstatic contemplation. He gives to them an existence in His own all-pervading existence. So in the lives of these love-filled devotees who truly know Him, He shows Himself clearly like the butter in the curds. In those who are bound by sense-impurity He does not appear, but is lost sight of as the butter in the milk.

3 (b) As the fire appears distinct from the sticks so the Lord who is all-pervading in the world and exists in all things in such a way that we can say "That is the Lord, and it is not the Lord," will clearly show Himself in certain things by means of incantations. To those true devotees who see that form as the Lord Himself, will not He appear as that form itself ?

4 Worship the Lord in these forms ; for as the soul comes into union one by one with the blood-vessels, nerves, and other parts of the body and yet is different from all, so the Supreme Soul of the universe exists in all objects, and yet is distinct from them.

4 (a) To the seer (the man who sees God everywhere) God is not absolutely distinct from other objects. Yet He is not the same, neither is He the same yet different. He is all these three and is in a relation to other objects which can best be expressed by the term co-existent (attuvitham). So the whole world is His Form ; yet let the Believer worship Him in the Form which stimulates his love most.

4 (b) As the retributive power of previous actions is the cause of the growth of desire, impurity and false knowledge—the products of this transient existence—unless that evil be done away with true wisdom cannot arise. If, in

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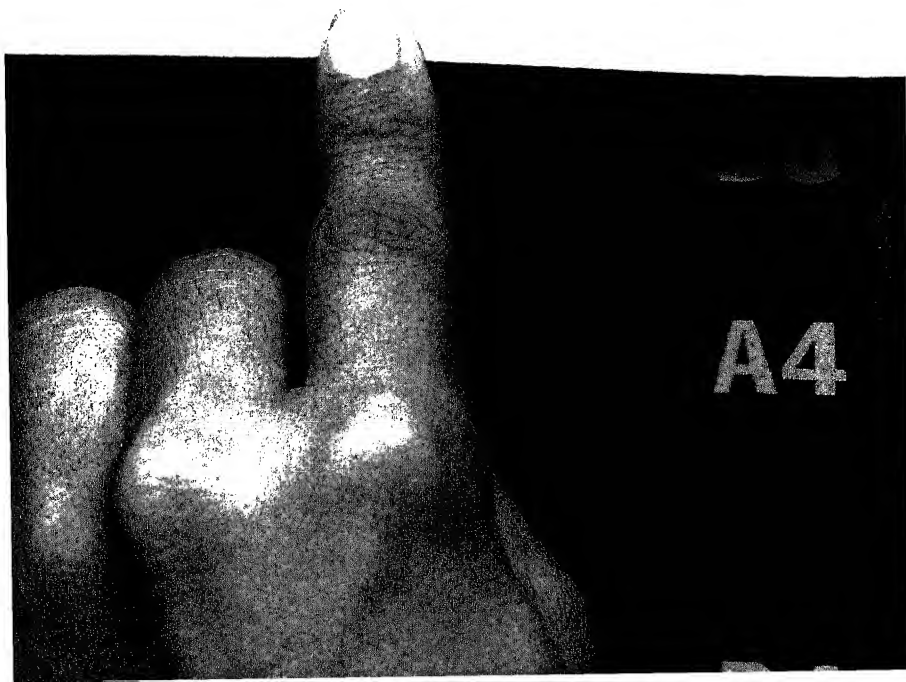
order that this evil may be abolished, one seeks the society of those who have attained this true wisdom and worships them, then true wisdom will arise. Therefore worship such with love.

4 (c) If, after the Lord has made known Himself and has made the soul like Himself, the soul forgets that goodness, it commits a fault that cannot be forgiven, unlike previous faults committed through ignorance. Although the Lord has made the soul like Himself, he who has become a servant to the Lord is always His servant; and thus to such an one true power will lie in the worship of the Lord.

4 (d) O learner who hast attained to the state in which thou art like the Lord! This book of Divine Wisdom is meant to be taught by the Divine Teacher who came in human form to the Sensuous who have the three sense-impurities; but the Pure who have only one sense-impurity and the Spiritual who have two sense-impurities have renounced all the sensuous world and shine with the Divine nature, the former by the Gracious Presence of the Lord in their souls and the latter by the teaching of the Divine Teacher through look, touch and voice.

[Sensuous—Sahalar; Spiritual—Piralayakalar; Pure—Vignanakalar.]

In the first place let us briefly review the main ideas which are found in the exposition of the soul's redemption in the Siva-Gnana-Botham. It is impossible in the space available to do more than give a brief summary. The ideas are deserving of a much more careful and com-



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plete study. To begin with, what is said of God's action in the redemption of the soul ?

I The Divine Action. It is perfectly clear that the soul's redemption according to the Saiva-Siddhantam is due entirely to God. The Lord Himself must begin the work or the soul can never take any step whatever in the path of liberation. A beautiful stanza in the commentary of one of the Truth Seer's disciples brings this out very clearly.

"Just as a king might come to his son who has been separated from him and who, knowing nothing of his true position, has been caught among savage tribes, and make known to him that he is truly his son, separate him from these savages, make him like himself, guide and guard him ; so the Lord, in the form of a Gracious Teacher, comes to the soul caught by the five senses, harassed and deluded by them, and separates it from them ; cleanses its impurity, makes it as Himself and places it at His Feet

The beautiful simile of the mother's love in our text in VIII. 2(c) also teaches the same truth. As has been pointed out previously the Divine Agent in this work of redemption is the Gracious Energy of God.

"That pure energy is the light of wisdom. That Energy cannot exist apart from the Lord. That Energy dispels the sense-evils which have clouded the soul from eternity and reveals the Lord in his rejoicing, just as the sunlight dispels the darkness and reveals the sun."

The next point to be noticed is that the work of God in redemption is effected through a pseudo-incarnation — a divine manifestation in a form specially adapted to the condition of the soul. The essential thing is that the

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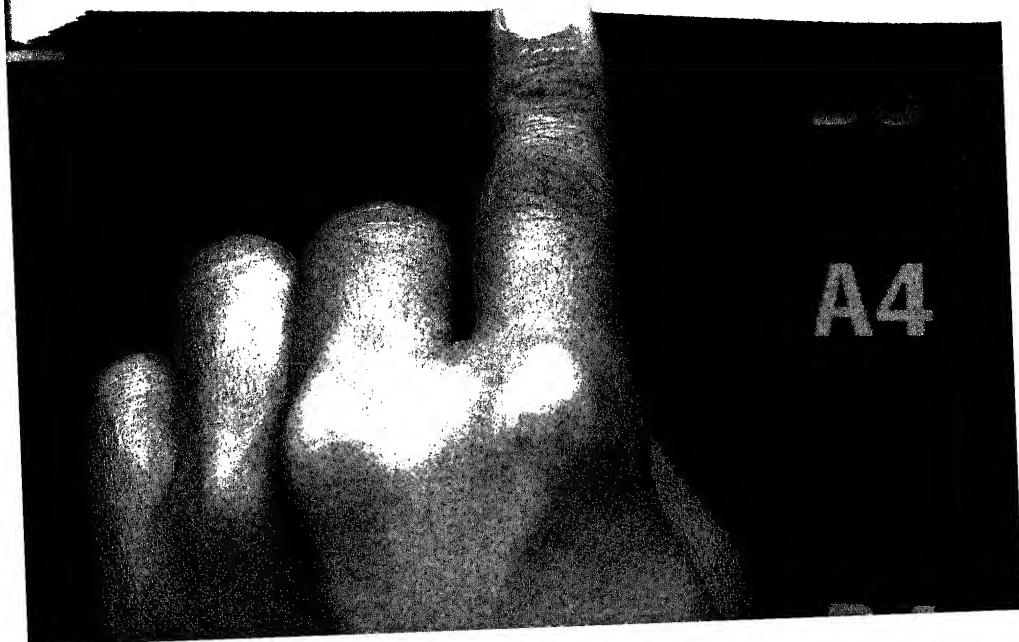
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Lord comes as a Teacher—a Gracious Teacher. The word Grace plays a very large part in the Saiva religion.

We may note here the classification of souls into three classes (1.) The *Sensuous* (sahalar) who are under the dominance of the three sense-evils of sensuousness, self-assertion and retributive force. (2) The *Spiritual* (piralaya-kalar) or those who have been freed from the dominance of sensuousness. (3) The *Pure* (vigngnakalar) who have been freed from the dominance of sensuousness and retributive force and only have the one sense-evil of self-assertion. That is to say their union with the Lord is as complete as it can be in this sensuous world. The last sense-evil only passes away when the soul leaves the sense-body. This classification roughly corresponds to Paul's classification into carnal, psychical and spiritual. It has been thought better however to use the terms Sensuous, Spiritual, Pure, as representing better the meaning of the original. The Lord appears to each of these classes in a form specially adapted to their peculiar conditions. To the Sensuous He comes in a human form, cognisable by the senses, and begins His work of teaching the soul the reality of the spiritual. To the Spiritual He comes as a spiritual teacher in His gracious spiritual form. To the Pure He does not appear as another person, but as an indwelling spirit in their hearts. He influences them so that they intuitively learn divine things. The correspondence in this last appearance with the functions and nature of the Divine Advocate promised by Jesus Christ can hardly fail to be noticed by all Christian readers. In all these manifestations He is regarded as a teacher and it is in the traditional habiliments of the Guru that He first appears. He has to teach men the true wisdom. There is also another side



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to God's redemptive activity, the purification of the soul from sense-evils.

The presence of the Spirit of the Lord purifies the soul. This is regarded partly as a result of the teaching of wisdom by the Divine Teacher. But again it is also regarded as an inevitable effect of the presence of that Spirit, just as the presence of the sun dispels the darkness. The illustrations in XI. 2 (b) of the moon little by little dispersing the darkness and in XI. 2 (d) of the morning sun driving away the clouds of mist are very beautiful and appropriate. There is just one other point which should not be lost sight of, viz., the idea of the persistence of Divine Grace—an idea which had a large place in Calvinism. This idea is expressed in X. 2 (b). The Lord will carry out His work till His purpose is completely fulfilled.

II. The Soul's Action. We shall now see what part the soul itself has to take in this redemptive work. Briefly there are four stages in the soul's response to the Divine Action. First, the soul must feel the power of the Divine Grace as it is revealed in the Divine Teacher and in the words of our book it must "come to the Feet of the Lord". Secondly, the soul must, through the Divine Wisdom, see the Divine Nature in itself as the king's son had to realise his royal lineage. "Divine Wisdom is self-illuminating, revealing at the same time both the self and the Deity," says a commentator. (Sivagnana-Sitthiar. IX. 5.)

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nature of the whole sensory universe, and then definitely renounces this as an end, or an object for its affection, and fixes its thought upon the Lord Himself and His Divine Grace. This is brought out in a very fine stanza in Sivagnana-Sitthiar.

“The soul through the teaching of the Divine Teacher comes to know that the sense-world is unreal and so to hate it all, with its varied beauties and enjoyments. The all-wise One who is without height or depth, without definable qualities, beyond human understanding and without any attachments, will reveal Himself in his heart and bestowing upon him that unspeakable love, and through that love, unspeakable joy, will reside in his soul ” (Sivagnana Sitthiar, IX. 6.)

Thus the soul finally comes to hate all the sense-evils and through the Gracious Energy of the Divine Teacher it is gradually freed from them. The soul's part therefore in the attainment of this liberation is first of all the joyful reception of the Gracious Teaching of the Lord, and secondly the giving over of itself to the influence of the Spirit of the Lord.

III. The End of The Soul's Redemption.—We have now studied the methods by which the soul's redemption is effected and we have to see finally the end of that Redemption. The ultimate stage of the Redemptive Process is conceived as a union between the Soul and God. The exact nature of this union is expressed in the phrase “an Advaita union,” i.e., an inseparable union of the soul with the Lord. This union is regarded not as the union of two equal and identical parts of one metaphysical entity, but the union of two souls in a definite relationship. This



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relationship is sometimes looked upon as that of a son and a king, but most usually is expressed in the terms master and servant. It is an eternal relationship which can never be broken. Though the soul is united to God in this indissoluble union, it does not become identical with God but co-exists in a union of master and servant, effected and maintained eternally by the Divine Grace. I will quote a little from Sivagnana Yogi—the greatest commentator on the Siva-Gnana-Botham.

“The King’s son in relation to the king possesses a derived authority and not a self-constituted authority. Similarly the soul never breaks the relationship of servant and master which it has with God, and although, if God is conceived as external to itself, the soul may be regarded as self-determining, when God is conceived as indwelling in the soul, the soul must always be regarded as determined. It is said that the soul is self-determining in heaven. This is true as regards the bonds of the sense-world and the operations of God as a result of those bonds, but because the soul can only operate by means of the Grace of God it must always be regarded as determined.”¹²

“There are two kinds of Intelligence—first that which knows of itself, secondly that which knows only as it unites with another intelligence. As the soul unites with the Lord it takes upon itself the qualities of the Lord, and becomes like Him. In this sense it may be said to become the Lord, but as it has immediate knowledge of the Lord alone, with whom it is united, it must be called the servant of the Lord. This union and likeness take place through the Gracious Energy, the Spirit of the Lord. The union is not like the union of milk with milk or water with water.

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The likeness is one which subsists only because of the union and not of itself."

"We learn from the sacred books that 'in heaven the soul enjoys supreme bliss.' The soul which can comprehend this supreme bliss can also enjoy it. To know we are united with an object is to be absorbed in that object. This is an experience. This experience is peculiar to the soul and cannot be predicated of the Lord. This heavenly joy is not, like earthly joy, the fruit of actions. The truest earthly joy is for the soul to possess a good character. So the true heavenly joy is for the soul to possess the character of God and to shine with His light."

The unity of the soul and God described by the simile of master and servant is primarily a unity of will, so that the acts of the servant are in truth the acts of the master, and the will of the master becomes also the will of the servant. This is made quite clear in chapter X. The acts that the soul performs in this union are not acts done in conjunction with the sense-principles, and so are not liable to the law of retribution. They do not produce further sensory existences.

In the following stanza the eternal distinction that abides between the soul and God is clearly expressed. The difference between the Lord and the soul may be further seen in the following: The Lord is the Spirit of Divine Grace. The soul is the spirit that receives that Grace. The Lord is the Spirit who destroys sin and gives bliss. The soul is the spirit which bathes in these. The Lord is the self-knowing spirit and the soul the spirit which knows only what it is taught. Though the two unite they are two and cannot become one and the same." [Sivagnana Siththiar, XI. 11]

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In the quotations given something has already been said about the conditions of this heavenly existence. The following quotations show that in the final state of heavenly bliss the soul, realises its oneness with the Lord, becomes conformed to His likeness, and is completely cleansed from all sense - impurities. Through the Grace of the Lord, the soul shares in the Divine Wisdom, receives the divine calm of spirit and lives in a state of unalloyed joy.

“The true definition of bliss is the full realisation of the Divine Grace, so that all sense-impurities are entirely done away with ” —Sivapragasam, II. 32.

“The Siddhantam says that the Lord will lead the soul through all its births by His Grace, immerse it in the sea of wisdom, give it boundless joy, wash away all sin, make it a freed soul, deliver it from the round of births and deaths, and set it finally at the Gracious Feet of Lord.” —Sivagnana Sittthiar, VIII. 16.

“After the soul has been prepared, the saving Grace of the Lord comes to it ; wisdom appears and enters into his heart by the Grace of the Teacher, and he longs for purification. Then without like or dislike, looking upon everything with an equable mind, he becomes a freed soul, and he—finite intelligence—unites in an inseparable union with the Lord—infinite intelligence—and the likeness of the Lord alone shines out.” —Sivagnana Sittthiar, VIII 29.

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In chapter VIII, we see that a soul is prepared for the Divine teaching by the performances of certain religious acts in former births. It is distinctly stated that these acts cannot be regarded as means of obtaining heaven. They refer to the ordinary religious observances, acts of piety, and special penances. These are regarded as preparing the soul for the Divine teaching. The motive of the act is important, and it is enjoined that all these acts should be done with disinterestedness and done "to the Lord." Then to the soul that is making its pilgrimage to liberation two special religious acts are enjoined. The first is ecstatic contemplation or the intense mental contemplation of the Lord. This is a means for attaining union with the Lord and for the purification of the soul. The illustration of the person bitten by a snake, who concentrates his mind upon the Brahmany kite, the enemy of snakes, and so counteracts the poison, is used to enforce the lesson.

It is stated that if the soul contemplates the sensory world it will become united with its spirit ; so if it ecstatically contemplates the Lord it will become like Him. The soul is likened to a mirror¹³ by reason of its correspondence to its environment.

The second act is that of the repetition of the five mystic letters. These letters are variously explained. Most Indian sects have some mystical formula of special virtue. There is a chapter in Tiru-Arul-Payan which gives minute directions for the repetition of these letters and fully explains their virtue. The repetition of these mystic letters is sup-



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The twelfth chapter treats of what might be called the sacraments of Saivism. The objects of religious worship enjoined in this chapter consist first of the saints of God, and secondly of special symbols which have acquired a peculiar divine significance. The absolute necessity of worship and devotion is insisted on. This worship and devotion is at once the expression of the love of the soul to God and the means of keeping the soul in blissful union with the Divine Teacher's while in this world. The Lord shows Himself more clearly in some things than in others, and those things in which He shows Himself most clearly are declared to be objects of worship and to be regarded as if they were the Lord Himself; and by means of ecstatic contemplation and special incantations they may be said actually to become the Lord for the true worshipper. The love-filled devotees of the Lord, smeared with the sacred ashes and wearing the bead-rosary, and those sacred temples where He has manifested Himself are to be the special objects of worship and to be regarded "as the Lord Himself". One commentator says: "Upon those who see the Lord in the sacred temple, the Lord Himself will bestow His Grace. To those who worship the sacred forms with mystic prayers, and to those who, saying 'The All-pervading has made His home in this place,' make offerings there, the Lord will appear in the symbol like the flame in the fire according to the wish of each, and will bestow His Grace upon them. As the hidden milk of the cow flows in streams at the mere thought of the calf, so the Lord in the abundance of His love appears everywhere to

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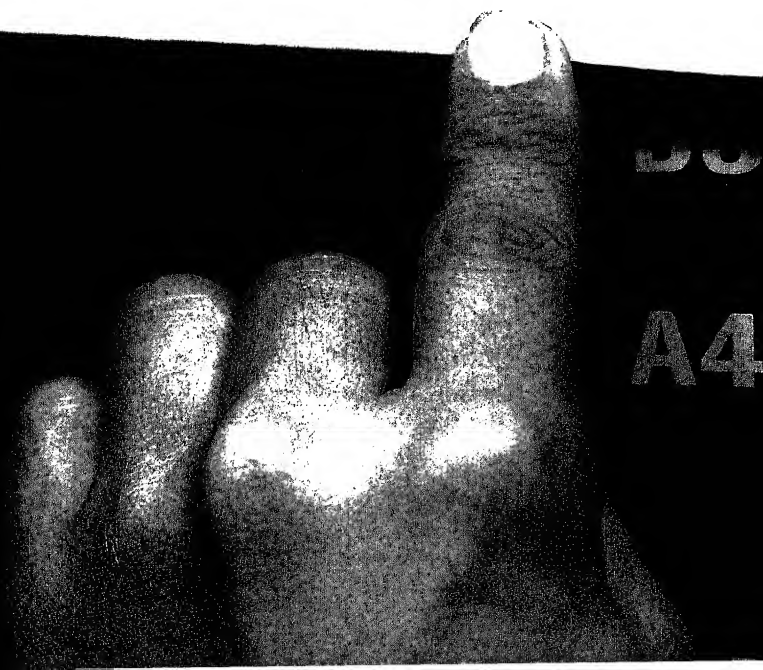
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His devotees and bestows His Grace upon them." [Sivapragasam, XII, 4]. So even here it is the Lord which is the object of the worshipper.

Notes

- 1 Meykandar belonged to the thirteenth century.
- 2 Gnanasambandhar flourished during the seventh century. Sankaraacharyar attained Maha Samadi in 820 A.D.
- 3 Popley is but a Christian missionary.
- 4 It is thus Anava mala is translated by Popley.
- 5 Sensuousness : The state that is easily affected by the medium of senses. Sense-instruments are products of Maya.
- 6 The word is not mirror, but crystal.
- 7 The green scum is 'Paasi'.
- 8 and 9. See note 6.
- 10 Self-assertion, sensuousness and retribution. Popley's translation of Anava, Maya and Karma.
- 11 The word 'overcome' must be substituted by the word 'obscure'.
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8. An Interpretative Translation of the Twelve Sutras Of the Siva Gnaana Bodham

T.N. RAMACHANDRAN

1. Since the world—an assemblage—, which consists of three classes of beings, designated by 'he', 'she' and 'it' undergoes the theefold operation (of creation, sustenance and absorption), it is something created and real. It is brought into existence by Odungki (the Lord-Absorber) by reason of the persistence of (Aanava) Malam. He that causes it to disbecome causes it to become. Thus say the sages.

2. He is one with the souls ; He is apart from the souls ; He is both one with and apart from the souls. He abides everlastingly in inseparable union with His Sakti to cause the souls to get embodied and disembodied in keeping with their twyfold karma.

3. Soul is ; if one says that the soul is not, what is it that makes one to deny the soul ? That something is indeed the soul. Since it says : "My body," the soul verily is. (Saying "my body" necessarily implies the existence of soul. In other words, it means that the body is activated by soul.) Because there is knowledge of the five senses,

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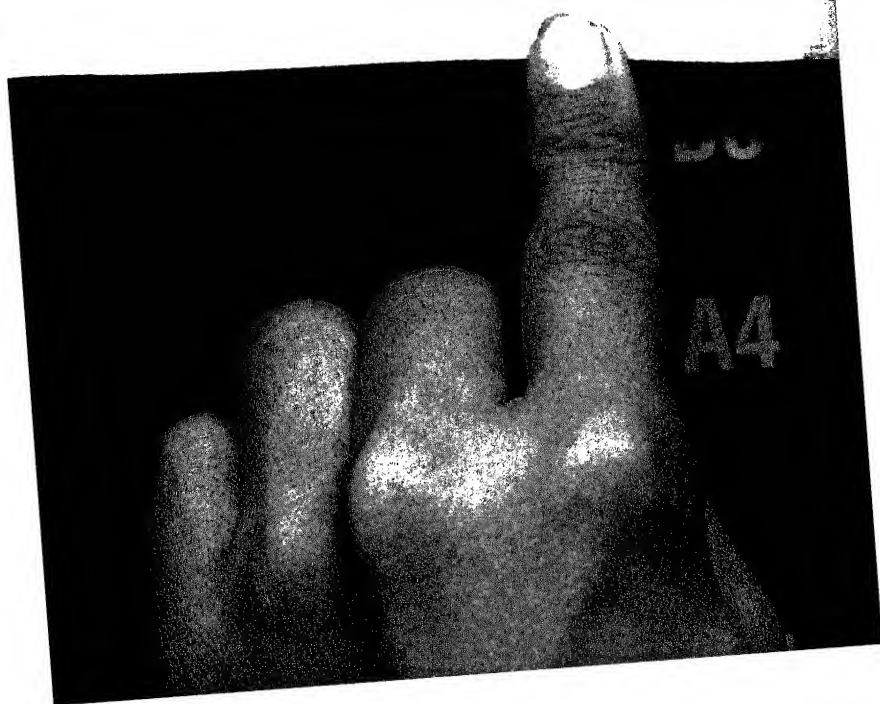
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there is soul (which has that knowledge). Because of the absence of feeling or activity in slumber, there is soul. Because it knows when caused to know, there is soul. (Soul is the knower.) Thus it is proved that there is soul, the indweller of body—a contraption wrought of Maya.

4 Soul is not one of the four inner faculties (namely Chittam, Manam, Aangkaaram and Buddhi). By reason of its association with the Sahaja Mala (Aanava Mala—the innate impurity), it cannot comprehend (by itself). Like a monarch associated with his cabinet of ministers, it is linked with the inner faculties and undergoes the five states of wakeful awareness, dreaming, dreamless slumber, temporary oblivion and protracted oblivion.

5 Though body, mouth, eyes, nose (and ears) perceive distinctly their respective objects of perception with the help of soul they neither know themselves nor soul that causes them to perceive. Even so, souls that perceive by the grace of the peerless Lord, neither know themselves nor the Lord. They are like iron (activated) in the presence of magnet.

6 If the Lord is knowable, He is Asat (non-real), for that which is known by sense-conditioned knowledge is non-real. If, on the contrary, the Lord is unknowable, He is Soonya (non-existent). Therefore the wise ones affirm that He is neither of either and that He is Siva-Sat

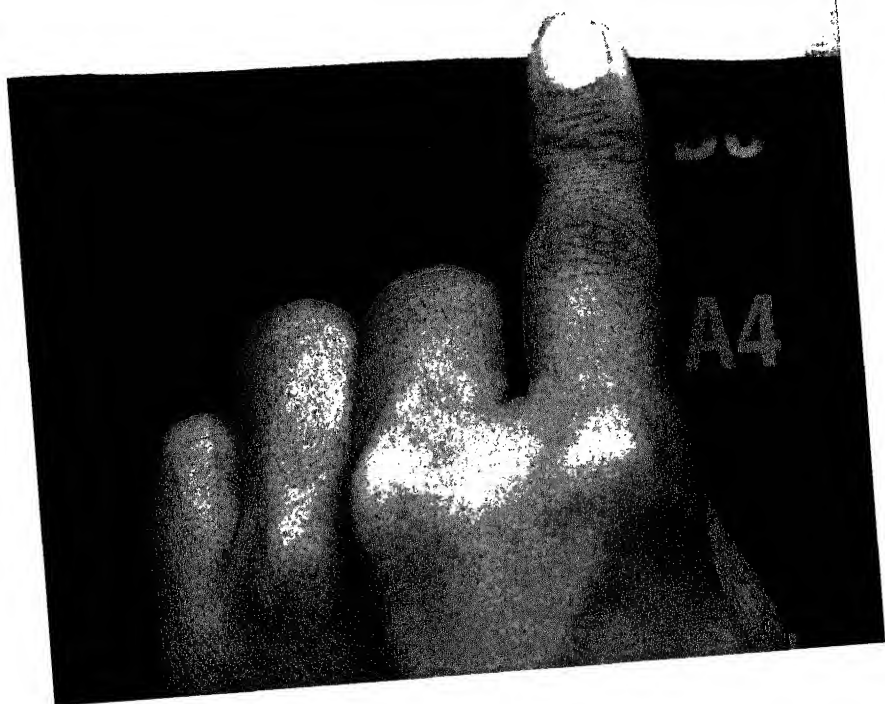


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['Not other than Siva' does not mean non-difference but only non separation.]

9. May soul comprehend the Lord by divine intuition. The Lord is never comprehended by mere human consciousness. When soul forsakes all phenomena knowing them to be but fugitive mirage, the coolth of Gnosis saves it from the scalding heat of transmigration. To retain this gain, soul shall meditate on the mystic pentad (Panchaakshara as imparted to it by the Guru) and chant it in the ordained way.

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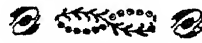
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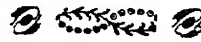
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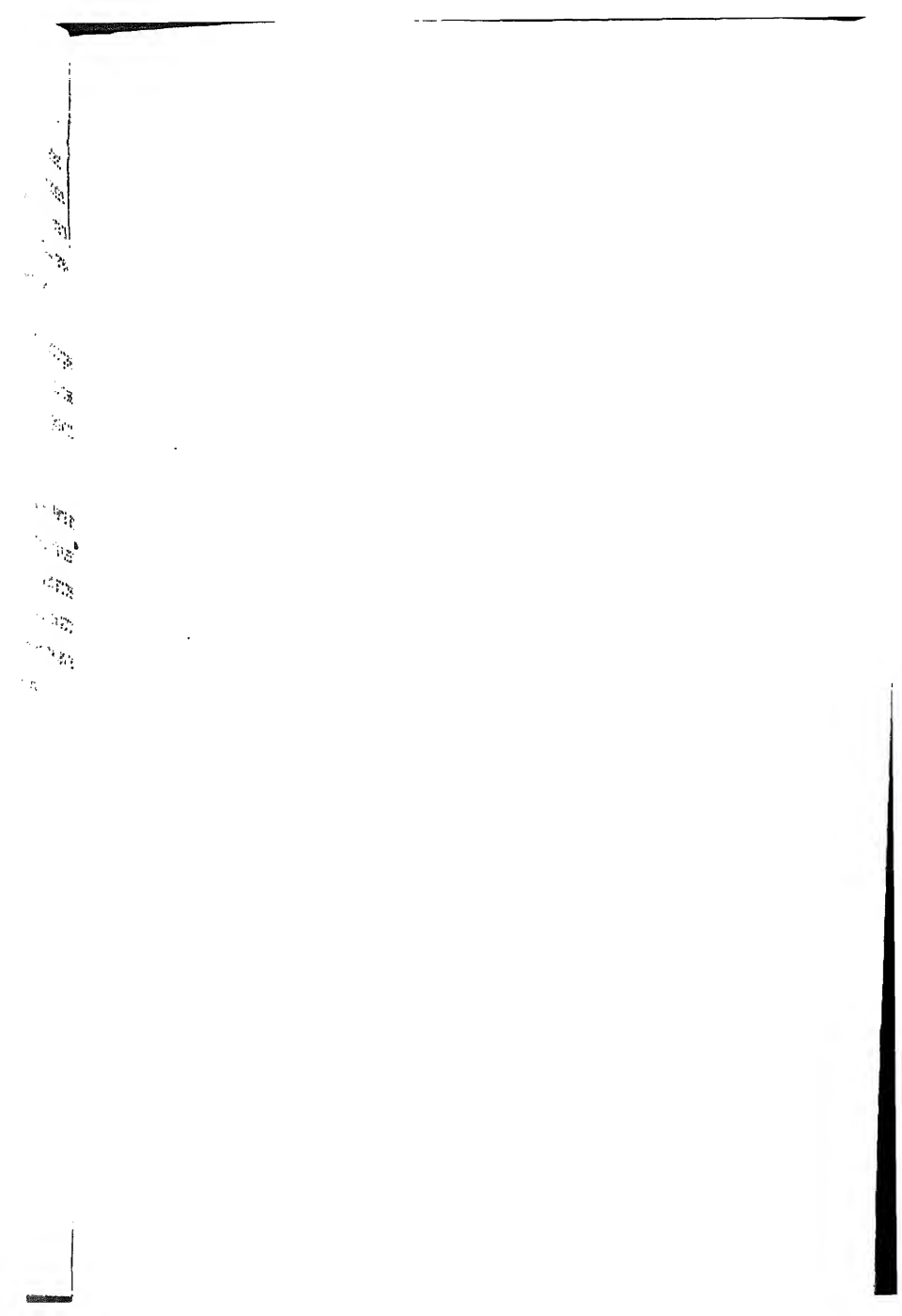
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There is a further doctrine, as in the other systems, of virtue and vice, and in this it does not differ essentially from the *Siddhantam*.

Note : The Ajivagar are not Jains. They are of a different faith.—Ed.

Catti - nibatham : சத்தி-நிபாதம், = 'Cessation of Energy'. Cessation of Energy means Cessation of Tiro-dhaana Sakti pat upon the Emergence of Arul Sakti. Ed.

The souls of men are found here in a state of bondage called the 'combined state' (பந்தம்). The Caiva Siddhanta system traces their passage thence into the 'free, eternally emancipated state' (முத்தி). The eternal Soul was, by a gracious interposition of the Supreme, made subject to vanity, combined with material forms, and launched forth into a world of action, in order that, the effect of deeds (eternal, *a parte ante*) being removed or cancelled, the Soul might at length be enlightened by special grace, and

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so become gradually disentangled and purified ; the consummation of which is *Mutti* (Note III), or final emancipation, and mystic, ineffable, eternal union with Civan.

In this second stage of embodiment, the passage into which is the great crisis in the Soul's secular pilgrimage, it is prepared for the third and final stage. The man is now no longer of the world, but a devotee (*Jivan-muttan*, சீவன் முத்தன்), emancipate, yet in the flesh : one in whom a great work of grace is being wrought, and is near to its consummation. Comp. *Theologia Germanica*¹, ch. xxviii. This work, dated about 1350, by an unknown Christian saint, who was thus a contemporary of *Uma-pathi* (Note VII, and p. xciii), should be studied by all earnest 'seekers after truth' !

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In *Bhagavad-Gita*, ch. ii, this state of *Jivan mutti* described. It is called *Cān̄thi* (சாந்தி), 'repose'. The next and final stage *Nirvanam* (நிர்வரணம் = 'blowing out'), which is used for *Mutti*.

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In the *Sankhya* aphorisms of Kapila, Book III. 78—83 the subject is discussed : 'The emancipated sage goes on

living, as the potter's wheel revolves for some time, in consequence of the motive inertia resulting from previous action. This is necessary ; for *such a living, yet liberated, sage is the only competent teacher*—the only Guru.'

The steps by which the devotee has reached this threshold of a new existence are²—

1) His being awakened by the energy (Catti) of Civan, which is, in intention and in fact, entirely gracious; but as it arouses the Soul to painful conflicts in varied experiences of successive embodiments, it is spoken of as an energy of (divine) anger (*Tirotham*).

2) The second step was his coming under the power of Maya, both pure and impure (matter or its underlying essence and sense organization), whereby he has obtained successive bodies, spheres of being, organs, and experiences. In these embodiments he has consumed the fruit of his works,—those which are actually his, and those which have been imputed to him and laid upon him by the Supreme Power (by an eternal fate).

3) The third step is, that the impurities in which from all eternity the Soul has been involved have thus 'ripened,' or their fruits have become mature (*மல-பரிபாகம்*). This is an idea profound and far-reaching, but which it is difficult for us to comprehend. It rests upon a figure. The Soul has to partake of the results of these deeds which are its eternally destined inheritance. This is compared to the eating of fruit ; but these fruits can only be eaten when they are ripe, when the Soul has been placed in circumstances where their whole effect and deserts have been

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4) In the fulness of the time, as the fourth step, there comes a 'balancing of deeds'. (T.A.P. 51.) The notion of this seems to be, that there is a point in time when the sins and merits that cling to the Soul and are its fate, become equal, and balance one another, or are made equal by the grace of the Supreme. There are now gathered into one the three kinds of deeds, the eternal accumulations of fate, the assignment for expiation during the present birth, and those which will yet accrue before the consummation is gained. These threefold deeds are at once cancelled ; and, freed from them, the Soul enters upon its last stage of embodied existence. (Pope's explication is, alas, incorrect. Ed.)

5) The energy of Catti, which is commonly called 'the veiling' energy (*Tirotham*), is now changed into a gracious energy of enlightenment and repose from physical perturbations ; this is called Civa-catti-nibatham, or cessation of Civan's 'veiling' energy. (Note XIII on Catti.)

6) And thus the Soul passes into another human form, of the purest and most orthodox Caiva lineage, and is in the third and pure state. Its course and discipline therein must be considered in another place.

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The remedy for *Anavam* is *Arul*: இருளுக்கு மாறு அருளே ! (Note XV.)

The Fruit of Divine Grace

Chapter IV

THE NATURE OF GRACE

This treats of divine and mystic Wisdom imparted in the shape of Grace. In order to dissipate the darkness of *Anavam*, and to show the way of deliverance, the doctrine of grace, the remedy for *Anavam*, is here expounded.

The Disciple asks :

What is meant by the 'dawning of the day' ?

XXXI

The Guru answers :

Than Grace is nothing greater ; as in this world nothing is greater than that one's soul requires.

Com : There is nothing greater than Divine Grace. This may be illustrated by the fact that in the world the things each one needs and desires are to him the greatest.

Sum : Here the dignity of Grace is shown.

1 Song of Solomon ii. 17, 'Until the day break. and the shadows flee away.'

Explain how Grace operates.

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Grace as the sun appears, and sheds everywhere great light for deeds and their effects.

Com : There are 'deeds (KARMMA) of accumulation' (*Cancitam*) ; there are also 'deeds ripe for fruition in the present birth' (*Pirarattam*) ; there are also 'deeds now accumulating within man's consciousness' (*Agamiyam*). Grace sheds everywhere light for the performance of new deeds, and for the consumption of the fruits of former deeds ; even as the sun by shedding light enables men to accumulate and to enjoy.

Sum : Here it is stated that Grace is the source of all action.

There is an ambiguity in the couplet. It seems to read : 'increase and consumption of deeds' ; i.e. 'Civan's Grace, through the operation of His Catti, affords light of understanding by which men (otherwise utterly unintelligent) perform the actions of life, thus at once accumulating new stores of deeds (meritorious or sinful), and experiencing (eating, consuming) the fruit of deeds done in former organizations.'

The whole doctrine is epitomised in Popes' *Naladiyar*, pp. 66—69.

If one should say, 'No need for Grace to effect these results ; the soul of man can do its own work,' what is your reply ?

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The flesh knows nothing, and the soul knows nothing of itself : since these know nothing ; who, of himself, can know ?

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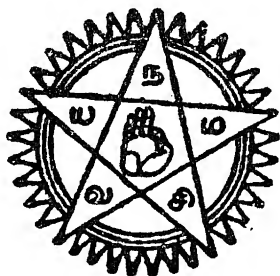
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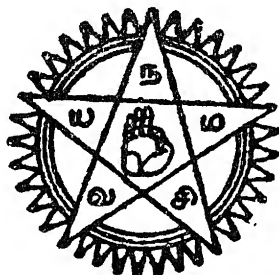
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But for the help of Siva Sri K.R. Sacchidanandam, Madras, we could not have compiled this anthology in its present form. It was he who secured for us xerox copies of many an article in English on Saiva Siddhantam. This friend of ours is at once a bibliolatrism and a bibliophagist who is ever ready to help any one that knows the value of books and learned journals.

In the Editor's Note to the first volume in this series, we made it plain that though the work was published by the Dharmapura Aadhinam, yet it was not to be construed by any one that the opus bore the imprimatur of the Aadhinam. Christian writers on Saivism, in particular, missionaries, more often than not, indite works alio intuitu. This is not said to belittle the value of their contributions. This is stated merely to administer a word of caution. Their altruism will have to be taken with a pinch of salt, sometimes even a handful.

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"George Uglow Pope D.D. of South India ; sometime lecturer in Tamil and Telugu in the University and Chaplain of Balliol College. Born 24th April 1820. Died 11th February 1908. This stone has been placed here by his family and by his Tamil friends in South India in loving adoration of his lifelong labours in the cause of Oriental literature and philosophy."

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The three eternal entities of the system are (1) the Lord, who is Civan Himself; (2) the aggregate of all souls or lives that constitutes Civan's Flock, which, by His grace, He wills to conduct to the blessedness of final disentanglement from all embodiments; and (3) the Bond, or the sum total of all those elements which bind souls and hinder them from finding release in union with the 'Lord'. These three—Pathi, Pacu, Pacam—are equally eternal, existing unchanged and undiminished through successive aeons. The idea of the 'Lord' is a philosophical refinement of that of the Civan of the older mythology. Among other titles given to Rudra we find that of *Pacunam-pat* ('Lord of the flocks'), and from that has been evolved the ingenious allegory on which this system is founded. Umapathi's doctrine in regard to the 'Lord' is set forth in many quatrains of his text-book, the admirable Civa

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Piragacam (I. 1, pp. 59—63). This is the sum of his theology as to this topic : —

- i. Pathi is the Supreme Being ;
- ii. He is neither permanently manifested, nor unmanifested ;
- iii. He is without qualities or distinguishing marks ;
- iv. He is free from all impurity ;
- v. He is absolutely one ;
- vi. He is eternal ;
- vii. He is the source of wisdom to innumerable souls ;
- viii. He is not subject to fluctuations ;
- ix. He is immaterial (indiscernible) ;
- x. He is the essence of bliss ;
- xi. He is difficult of access to the perverse, but the final goal of those that truly worship Him ;
- xii. He is infinitely small and infinitely great ;
- xiii. He is the true Civan, or 'blessedness.'

The second of these statements is thus explained :
 Whatever has a visible form must be subject to the laws of production, maintenance, and decay ; therefore the Supreme is without visible form. On the other hand, that which has no form by which it can become manifest is a mere fancy, like the 'horn of a hare' or 'flowers of the atmosphere.' But Pathi is real and makes Himself known to souls. This will be further explained in connection with another part of the subject.

Civan as thus described is said to be *Nish-kala*, i.e., without parts or adjuncts, perfect in Himself, the absolute Lord. But He is capable of manifestation and in order to energize in souls, and in the various constituents of that eternal aggregate of impurity which constitutes the *bond*, He assumes a *Ca-kala* nature, i.e., one composed of a species of spiritual body.

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- xiii. He is the true Civan, or 'blessedness.'

The second of these statements is thus explained : Whatever has a visible form must be subject to the laws of production, maintenance, and decay ; therefore the Supreme is without visible form. On the other hand, that which has no form by which it can become manifest is a mere fancy, like the 'horn of a hare' or 'flowers of the atmosphere.' But Pathi is real and makes Himself known to souls. This will be further explained in connection with another part of the subject.

Civan as thus described is said to be *Nish-kala*, i.e., without parts or adjuncts, perfect in Himself, the absolute Lord. But He is capable of manifestation and in order to energize in souls, and in the various constituents of that eternal aggregate of impurity which constitutes the *bond*, He assumes a *Ca-kala* nature, i.e., one composed of a species of spiritual body.

Chapter 1

THE NATURE OF THE SUPREME LORD : PATHI.

The Disciple asks :

What is Civan's (Pathi, the LORD'S) essential nature¹?

I

The Guru answers :

Like the vowel A², wisdom's self, the matchless KING everywhere³ abides, and all things fills.

Commentary : The vowel letter A is understood in all letters, and is their life ; so the matchless Lord fills all souls, Himself, unchanged, and is their life.

Summary : Here is a statement of (1) the existence of the King ; and of (2) His inseparable union with all souls (all that lives).

If the Lord be thus beyond the reach of mind, speech, and touch, how can souls be freed from *pollution*⁴ and obtain *deliverance*?

II

That souls⁵ may reach His state, His *Energy*⁶ gathers them in.

Our Lord, is (nevertheless) One and Indivisible.

Com : All souls are destined by Grace to dwell at length within the abode of pure and infinite wisdom ; and this is effected by the ENERGY of Civan, called *Para-catti*, which abides in Him, inseparable from Himself, and is the instrument of His gracious operation.

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Sum. In this couplet it is taught (1) that the Lord exists in oneness with an *Energy* (Catti) ; and (2) that this *Energy* bears the form of *Grace*.

1 *Tan-iyalbu* [= Sans. TATTVA - SUBHAVA]
தன்னியல்பு.

2 'Vowel' and 'life' are in Tam'l the same word : உயிர். This imitates Tiruvalluvar's *Kurral* I. See Pope's *Kurral* p. 184.

3 Alike in *sentient* and *non-sentient* being: சடத்திலுஞ் சித்திலும். See Unmai-Vilakkam, 30.

4 Sans. MALA-PARIPAKAM, PAKVAM : மலபரிபாகம்

5 மன்னுயிர், lit. 'ABIDING SOULS'. These change not forms as bodies do,—are *indiscernible*. See T.A.P., plii

6 Sans. Cakti : சக்தி. Her gracious operation is explained by Umapathi in his Chapter IV.

Is your Lord then great and glorious ?

III

In greatness, subtile nature, exceeding grace, and precious boon He grants

He is the Incomparable.

Com : There is nothing to which He can be likened in regard to (1) His infinite greatness, which is beyond human thought, (2) His minutely penetrating, all-pervasive subtilty, which unseen carries on the five mysterious operations, His boundless grace, and the wondrous gifts thereby bestowed on devout souls.

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Sum : Here the incomparable greatness of the Lord is asserted. [*Kurral-7.*]

Why call Him the Incomparable? Is He not one of three?

IV

He creates, preserves, and to the power of Maya all consigns :

He is the Refuge that ne'er departs.

Com : The Supreme Lord 'CREATES' (or evolves) the world and its phenomena by the instrumentality of Brahma, His first creation. He sustains them through Vishnu, His next creation. In the end He will 'DESTROY' (or involve) the phenomenal universe by causing it to be merged in Maya (= chaos). He Himself, Refuge of all souls, never-more departs.

Sum. Here it is shown that it is He who performs the three works of creation, preservation, and DESTRUCTION.

[*Civa gnana-bodham, Aph. 1.*]

Is He Formless, or has He Form or is He at once the Formless and manifested in Form ?

V

He is Formless, and has Form. To those who know Him

He has the Form of Wisdom.

Com : His formless Essence is fourfold : Civan, Catti, Natham, and Vinthu. His manifestations in form are four : Mahecuran, Uruttiran, Mal, and Ayan. In hearts that know Him the Lord wears the Form of Wisdom.

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Sum ; The Invisible Essence and Visible Forms of the Supreme Lord are here explained.

[There is a ninth state, or manifestation, of the Lord ; as Sada-Civan. The two states are the Nish-kala and Ca-kala, p. lxvi. See Ci. Pira. I. I, p. 63. This Gnostic series symbolizes the evolutionary character of the unfolding of the universe in each aeon.]

If He have aught, some one must have endowed Him with it. Is it not so ?

VI

Innumerable souls through His indwelling fulness attain to know ;

there is none above our King who to Him can thus impart.

Com : To all souls He gives suitable embodiments, and thus they gain self-conscious knowledge ; but there is no Being who in like manner could assign to Him form, or impart to Him knowledge. Our King assumes all forms He pleases.

Sum. Here it is taught that Civan's divine nature is UNDERIVED.

[Comp. Ci. Pira. I. 3, p. 65 etc. This is in opposition to Vaishnavas and others (Panjarattiri, see *Sarva-darcana-sangraha*), who hold that the Creator (Brahma) gave Him His form.]

Can all men attain the knowledge of this Lord ?

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VII

As unfailing wisdom He never withdraws Himself from His servants ; though He is the King, WHOM THE HEAVENLY ONES SEE NOT.

Com. In the lotus of devout souls He ever inseparably dwells as unfailing Wisdom ; yet is He not to be beheld even by the gods.

Sum. This declares the method in which the Lord dispenses grace.

[Comp. *Kurral*, 1, 2, pp. 3, 184 :

'His feet, *Who o'er the full-blown flower hath past*, who gain.

In bliss long time shall dwell above this earthly plain.'

The Tiruvacagam is full of this idea. Comp. Lyric II (pp. 8—16) ; with note on the *Arunacalam* myth, to which this is the key (p. 198).]

Is the Lord confined to one spot, or is He all-pervading ?

VIII

Everywhere through all He dwells pervasive, like fire in heated water ; yet with none identified, abides alone.

Com. All worlds, and all souls, infinite in number, He pervades, as fire heats water, entering it and uniting with it. He is not confined by the limits of the natures He pervades, but exists alone, uncontaminated.

Sum. Here it is said that Civan fills all things, but is affected by none.

Does the Lord always manifest Himself to all in one manner ?

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To those who draw not nigh, He gives no boon : to those who draw nigh, all good : the great Cankaran knows no dislike.

Com : If men draw not nigh to worship and serve Him, He imparts not to them the sweetness of His grace, nor delivers them from embodiments, deaths, and sorrow. To those who draw nigh to Him He gives all these good things. He is ever the impartial Benefactor of all !

Sum : Civan is without desires or aversions : dispensing to every one according to his deeds. [See *Kurral* 4]

Can those who worship and serve Him obtain that gift ?

X

Ponder well ! doubtless there is a Wisdom, all-pervading,—balm,—that clinging malady of 'birth' unfailing heals.

Com : Our Lord in the form of Wisdom, uniting inseparably with and joined to souls, is the sure remedy for the eternally clinging disease of human embodiment. This is undoubted. Ponder it well with ceaseless love !

Sum : The necessity and reward of devoutly serving the Lord. [Comp. *Gita*]

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Chapter II

The Nature of the 'Flock', Pacu ; or, The State of Souls.

This chapter expounds the nature and condition of the aggregate of all souls. The Lord (*Pathi*) is One ; the Flock (*Pacu*) is manifold and made up of innumerable souls.

The Disciple asks :

Are there any who may bear this name ?

XI

The Guru answers :

Days past, and days to come, are numberless ; so is the company that have renounced, and hereafter will renounce.

Com : The aeons in which evolution and involution have taken place, and shall yet go on, are infinite. The number of souls that have gained the feet of the Supreme, and of those who in the unending future shall obtain Grace, is infinite. So this Flock cannot be counted.

Sum : Here the existence and multiplicity of souls is taught.

The exquisitely figurative word 'flock' suggests the idea of the Great and Good Shepherd, and of the time '*When there shall be one Flock [fold] and one Shepherd.*'

Are all these souls of the same grade ?

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There are those with three impurities ; those set free from one of these ; and those who have but one.

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The three classes are : 1. *Ca-kalar* [Sans. Sa-
= 'with Kalai']. These are under the influence of the three *Radical impurities* : Anavam, Kanmam, and *delusion*, which constitute the threefold Bond. (Note XV.) 2. *Malaiya-kalar* [Sans. Pralaya-kala]. These are under the influence of two *Radical impurities* : Anavam and *delusion*. 3. *Vigngnana-kalar*, who are freed from all but *delusion*. A-kalar (opposed to Sa-kalar) = 'those without

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Are any of these above the others ?

XIII

Are the three classes are subject to the original impurity : to those who cling to Him the unseen Lord *God*.

om : The members of all these three classes are subject to the original, eternal impurity of Anavam. They must all therefore look to the invisible Lord for their deliverance.

um : Here it is taught that the original impurity of *delusion* clings to all, though one class has been set free from *Maya*, and a second class from *Kanmam* also.

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[The second line of this couplet is obscure ; my rendering is literal.]

Is there no knowledge in souls not devoted to Him ?

XIV

Things seen daily are mingled confusedly in dreams !
What can men do whose might of intellect is such ?

Com. Things which men see in their waking hours are oftentimes reproduced with {strange perversions in their sleep. The author therefore asks, in contemptuous irony, what reliance can be placed on knowledge subject to such vicissitudes ?

Sum. It is shown us in this and in the next couplet that *the soul has neither knowledge, (self-consciousness) nor active faculty without a primal Source from which these flow.*

In sulmber, it is true, comes forgetfulness ; but in waking hours have souls no innate knowledge ?

XV

Without organs of sense reason comes not into contact with the objective : how then can soul be said to know ?

Com : The ear and other sense-organs are required by the soul as necessary instruments of perception ; this being the case, how can the soul itself be said to possess knowledge ? Its knowledge comes to it from perception of the world of sense.

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Light and darkness, and the phenomenal universe, are not perceptible to the eye obscured by cataract.

Com : Light from sun, moon, or fire ; darkness which brings confusion ; and the varied world of phenomena, appear not to the blinded eye. So, if the soul have no faculty of vision or perception, what can sense-organs do for it ?

Sum : The souls of men have merely an imparted faculty of perceiving what is presented as an object of perception.

[An innate faculty, like power of vision, கரட்சி (comp. *Kurral*), is necessary to sense-perception. The soul, with material sense-organs, placed over against the object-world, must have a divinely-given faculty of using those organs ; alones with senses and objects it could know nothing.]

[சிவஞான போதம், சூத்திரம் iv.]

Cat, Acat, and Sat-acat : What is there then that can perceive these three ?

XVII

The 'REAL' draws not nigh the 'UNREAL'. The 'unreal knows nothing.

Soul that takes cognizance of both these, must itself be both.

Com. Civan, who is abiding knowledge, has no need to contemplate and know the 'Bond',—inert matter,—the

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Sum. Here we are taught that souls are not pure knowledge (like *Pathi*), nor mere matter (like *Pacam*).

Can you illustrate by a figure this twofold nature of souls?

XVIII

In this world are there not things which are dark in the darkness, and light in the light?

Com. There are things, like the eye, crystal and ether, which are dark when no light is shed upon them, but kindle into brightness when irradiated from without. So the soul is intelligent or unintelligent, according as divine irradiation is given or withheld.

Sum. There exists something intermediate between pure intellect and insensible matter, which something has potentialities of knowledge.

[Civan is thus (உயிருக்குயிர்) 'life of life', 'soul of soul'. It is 'the inspiration of the Almighty that gives man understanding.]

Since light too is with the soul from eternity, why should the soul have any connection with darkness? Can light and darkness co-exist?

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Com : When the sun rises the eye of the owl receives not its beams ; so the soul we have spoken of sees not the light of Civan's wisdom, being veiled by *Anavam*.

Sum : This illustrates the way in which souls fail to recognize Him who is their Light and Life.

[See Ci. Gnana-pira. II. 20, p. 313 : Vaman, வாமன், see Lex].

When shall the ignorance of these souls disperse and grace be given ?

XX.

From eternity until now souls bear the load. Alas !
When shall they know the grace divine ? Ah !
abiding woe !

Com : The couplet echoes the commiserating, exclamation, 'When dawns the day of grace?'

Sum : A piteous declaration of the sorrow that the Flock of all souls endures.

THE BRIDE, PARA-CATTI = CIVAN'S 'PRIMAL ENERGY.'

In order that the supreme *Pathi* may energize in soul and in the Pacam (Malam) from which the universe is evolved, there proceeds forth from him an energy (Catti, சக்தி, Sans, Cakti) which in its various manifestations will require attentive consideration. The doctrine is thus summed up : The supreme Catti, or essential energy that subsists in and one with Civan, sends forth in successive developements (1) the energy of desire, (2) the energy of wisdom, and (3) the energy of action. These powers in operation constitute the sacred body of Civan. This 'the uncontaminated one approaches, manifesting himself as

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inscrutable grace, and thus joins himself to the pure Maya'. He then approaches 'impure Maya, the causal one, and establishes bodies, organs, worlds, and fruition in all their plenitude, in order that deeds eternal and inexorable may be consumed',—as it is curiously phrased. Thus souls are embodied, and involved in the bond from which, when deeds are consumed, they will be evolved. This is the mystery of the developed and undeveloped forms of the Supreme. What is specially important here is that the supreme divinity (Pathi) manifests Himself and operates in the universe only through his Catti, or energy. 'Civan and Catti are as the sun and its radiance'. This noun is in Sanskrit feminine, and thus the effective energy of Civan is represented as a female,—a goddess; and it is very wonderful what an amount of mythology and ritual has been accumulated around this one word¹. The question is repeated again and again, How is Pathi, Who is pure spirit, to mingle with and energize in souls and amid impurities? and the answer is, that He does so by sending forth an energy that is like a ray of light, a mighty influence that quickens, illuminates, and purifies all things; and this energy, personified as a goddess, has led to all the developements of Catti worship. This is in fact the way in which the Caiva philosophy bridges over the gulf between the finite and the infinite.

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There is hardly a glimpse of this idea in the Bhagavad-Gita, and its developement in the Siddhanta seems to mark a decided advance in theological science. The very precious germ-thought would seem to be that—so much emphasized in the Christian Revelation—of the Spirit of God moving over, through, and in the entire creation, and especially energizing in human souls. It is curious to recall the Greek Caktis, the Eumenides, the Muses, and other feminine personifications. In Latin the names of Venus and Diana correspond to the Tamil *Ammai*. And in Dante, Beatrice seems almost to take the place of *Umai*, since from her all light, knowledge, and help proceed. Mary, Beatrice, Lucia, and Rachel and Matilda all resemble the Caivite Caktis. Indeed, if the magnificent hymn 'Veni, Creator Spiritus !' were translated literally into Tamil verse, it would seem to express in a much more appropriate, dignified, and forcible manner the whole idea which lies at the root of this part of the Caiva system,—that all light, knowledge, power, freedom, and sanctification are from the Blessed Spirit sent forth by the Father for the salvation of His children. Of course Christians do not regard the Divine Spirit as really a dove, —and the representation of the divine energy as a woman is surely not regarded as essential to the fullest developement of the great truth it is supposed to symbolize.

We must not omit reference to the personification of Wisdom in the Christian sacred scriptures as well as in the apocryphal books. Many of these passages could be used, almost precisely as they stand, by a Caivite in expounding his views of Cakti. The Alexandrian school of philosophy and theology has followed out this course

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'EVOLUTION', 'PRESERVATION', AND 'INVOLUTION' IN OPPOSITION TO ATHEISM

The doctors of the Caiva Siddhanta are strenuous opponents of the atheistic school, or *Lokayatikas*, as is seen in the Sarva-darśana-saṅgraha, chapter i, where they are called Charvakas. These deny the existence of a Creator, and the argument against them for the existence of a supreme Being, who evolves, sustains, and involves the phenomenal universe, is as follows: 'The whole universe, with its entire complement of beings, male, female, and without life, comes into phenomenal existence, subsists awhile, and then subsides; this is our experience. It is therefore necessary to assert the existence of a Lord, or *Pathi* who creates, maintains, and destroys. The reappearance, after dissolution, of the phenomenal universe in a new aeon is the result of the bond,—*impurity*. For souls must again and again have embodiments; there must be a long chain of metempsychoses in order that these impurities may be matured, work out their legitimate tendencies, and produce their various results in the experience of each being. Only when these are exhausted, may souls be released from their power. Since then these embodied living ones (souls) come upon the stage of being, act awhile, and then pass away, there must be a Lord (*Pathi*), who directs their course; especially as every element of the bond is unintelligent, and cannot seek out for itself the souls to which it clings; nor can the souls themselves

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select their own appropriate forms and successive embodiments, and cannot of themselves select the deeds which pertain to them. It is therefore necessary that the Supreme, the Uncontaminated One, should preside over and direct each embodiment. We thus see in this universe a succession of living beings with material environments. Now, what is thus manifestly subject to decay, and is ever being renewed and changed, must have an intelligent Author, Sustainer, and Restorer of its manifold frame. Therefore the Lord exists, and is first, and midst, and last.'

This teaching is a strong and necessary protest against the atheistic Sankhya school of Kapila, who gives to his primordial matter (மூலபிரசுருதி) the power of self-development, while the *Siddhanta* most emphatically and with powerful reasonings teaches that the whole universe must be for ever inert, unintelligent, and lifeless without the operation of *Pathi* and his manifested energy.

Anavam, or the 'Bond of Finite Ignorance' (பாசம். மலம்).

This is in later Caiva books called Anavam (= *minuteness*), an abstract noun from Anu (அனு), 'anything minute, subtile'. It is a word in its metaphysical sense coined by the Tamil Caivites, and corresponds in some ways to 'original sin': Sahaja-Mala.

Presented in this formal way it is the latest development of Caivism. (Thirteenth century.)

The following from the *Tiru-arul-payan*, Chapter III, throws as much light upon this conception as it is perhaps capable of receiving.

The Nature of the Bond (Pacam) ; or, The Impurity of Darkness¹.

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The author has spoken of the Lord and of the Flock (Note XII), and here he speaks of the Bond, which is threefold: darkness, deeds, and delusion. But especially he speaks of Anavam, the first of these : *ignorance assuming a concrete form.*

The Disciple asks :

What is the sorrow that clings to the soul ?

XXI

The Guru answers :

That which denies the grievous round of unceasing embodiment and bliss, and means of help, is ever existent though ever hidden.

Commentary. There is an eternally clinging impurity of darkness (Anava-malam) that conceals all that the soul should know in regard to afflictions from birth, the joys of release, and the help the Lord imparts.

Summary. In this and the following couplet (1) the reality of Anavam and (2) its bewildering power are shown.

Unto what may this Anavam-impurity be likened ?

XXII

Nothing except Darkness while showing itself, hides all else, so as to make them one with itself.

1. The Tamil name *Aviccai* (Sans. A + vidya) is used as a synonym of Anavam. It is also called 'darkness' *irul*. for which *arul* (= grace) is the remedy. Comp Bhagavad-Gita.

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Sum : The bewildering effect of Anavam.

Is it in all things the analogue of darkness ?

XXIII

Darkness hides objects of vision, but shows itself ;
Anavam hiding all else, itself also remains concealed.

Com. Darkness in the phenomenal world, though it wraps all things in concealment, is itself clearly perceived. This mental darkness conceals both divine knowledge and its own presence in the soul. [See சிவப்பிரகாசம் (p. 100) l. 8.]

Sum. The spiritual darkness of Anavam is more cruel in its effect than ordinary darkness.

Does this power which conceals, and itself lies concealed, affect the Lord ?

XXIV

This darkness exists from eternal ages, permeating the soul, together with the inner light, and abides till now.

Com. From eternity the darkness of Anavam co-exists in the soul, with the inner light of divine mystic wisdom. It spreads not indeed over the divine Essence, but dwells persistent in the soul, and obscures it even until now.

Sum. Anavam is from infinite ages, and does not pass out of the soul like 'deeds' and 'delusion'. (Note III, and p. li.)

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Is this Anavam really unknown to the souls it enshrouds?

XXV

'My Lady Darkness' has an infinity of lovers, but hides herself from even her spouse with strictest chaste reserve!

Com : Though this 'darkness' pervades and interpenetrates all souls, yet to the soul in which it dwells the 'energy of ignorance' reveals not herself.

Sum : This teaches the mysterious power of Anavam.

[Anavam is *one*, though pervading an infinity of souls. (A. I., PP. 99, 159.). There is a personification here, as in the next. In Tiruvacagam IV. 43-45 :

'Soon as I thought of that Being, free from hate,
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Delusive powers in ever-changing millions
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In Manikka-Vacagar's days the theory of Anavam had not been fully worked out.]

How can one know this Anavam ?

XXVI

No need of many words ! This ignorance of all that souls should know is the gift of the 'sons of darkness'.

Com : What good can come from using many words ? The condition that is ignorant of the difference between temporal and eternal things must be caused by the power of black darkness. Anavam is the parent of innumerable active energies of unwisdom.

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Sum : This root-impurity is the cause of a mighty power of darkness, and so is known by its effects.

If any one deny the existence of Anavam¹, what is your reply ?

XXVII.

If there be no darkness, why sorrow ? If it be nothing but soul's essence it departs not ; or, when it departs the soul must perish too.

Com. If you deny the concrete existence of this darkness of ignorance, why was the soul subjected to this sorrow of embodiment, which is the source of the life of sense ? If you say that it is merely the natural condition of the soul, then if divine mystic wisdom be given, this ignorance departing, the soul will itself cease to be. *{Cleansing would mean destruction!}*

Sum. A refutation of those who deny the existence of a specific impurity to which the name of Anavam is given.

If one say, 'Anavam came incidentally in the course of developement,' what reply is there ?

XXVIII

If this impurity had a beginning, how explain its appearance ? and may it not silently reappear even in the realm of release ?

Com. If Anavam has sprung up incidentally, there must be some cause for its appearance, as there is for a stain on a white garment, or for a tarnish on the surface of a mirror ; nor in that case can there be any absolute and final deliverance for the soul, for Anavam may again spontaneously appear. *[The crucial question of the origin of evil.]*

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Sum. A refutation of those who teach that Anavam has had a beginning.

If it be from eternity, surely it never will depart ?

XXIX

Though darkness grow and spread, light will disperse it. If not, it never can leave the mind.

Com. Material light ever dissipates the darkness that admits it ; if it were not so, perpetual darkness would brood over all things. Even thus, if Anavam yield not to the successive operations of grace, ignorance can never be dispersed. If Anavam yield not to successive impartations of grace², the office of the guru is useless. But this office does rid the soul of it. The soul must have a faculty of receiving effectual grace.

Sum. The means of deliverance from Anavam.

How would you answer a person who deemed that primal delusion, and not Anavam, concealed things ?

XXX

Like a light that illuminates till the dayspring arise, 'delusion' takes form, and associates itself with deeds.

Com : Till divine mystic wisdom is imparted by Civan, and so the darkness of Anavam is dissipated, 'delusion' (Tirotham) appears, and, for the sake of deeds which have to be consumed, is the cause of the phenomenal universe. Even so is it *when one lights a lamp, and awaits the dawning of the day !* [Note V. (5).]

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2 Lit. '*Kalai* and the rest'.

3 The use of the word Anu (அனு, Sans. Anu) by the Caivites.—The word Anavam (from Anu) signifies 'the state or character of the Atom'. As far as can be ascertained the word Anu, which has the meaning of 'soul', is not used in any such connection in Sanskrit, or in earlier Tamil. In searching for its history I have found it used in a striking manner in the Jain system. It may be remarked that probably the best account of the Jains can be gathered from four Tamil books and these are the '*Jivaga Chinthamani*', the '*Cilappatigaram*', the '*Mani-Megalai*', and the '*Civa-gnana-ciddhyar*'. From these we learn that the Jains (or at least the division of them called *Ajivigar*, or *Cuvethanar*) held that the whole universe consists of five species of atoms (அணு): Earth, Fire, Water, Air and Soul, It must be noted that the same word is used for life, breath soul and spirit. This word *Uyir* (உயிர்) is also used for *Aanma*, a corruption of *Aatman*. The five species of atoms are eternal, uncreated, indestructible, indiscerptible, and incapable of mixing with one another, though combining in every variety of substance in the phenomenal universe. They are invisible save to the eyes of divine beings 'dwelling within the circle bounded by the golden walls,' the home of spirits made perfect. As these atoms combine without direction or control, they form bodies into which the soul, itself an atom, passes. Thus every soul having an eternal burthen of deeds which have to be consumed, expiated and so annihilated, enters the body thus provided for it, by a blind, restless, and utterly inexplicable fate.

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